

Church Messenger

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Editorial

THE UNITY OF THE CHURCH

TIME and again it comes home those who try to mobilize the forces of the Christian Church against the gathering hostility of those ideologies so enthusiastically supported by various world groups today that most of their efforts are sterile from the start, or else are emasculated of effectiveness by the seemingly hopeless divisions that exist among the denominations. Examples of this could be given, even, in relation to efforts made in the city of Edmonton to find the common mind of Christian thinking people on some matter of vital importance to the moral and spiritual health of the city.

It was indeed a pathetic appeal put forward by Bishop Azariah of Dornakal, India, when at the recent conferences in England he said, in effect, "We in India are grateful to our Mother Church for begetting us. We are grateful for the support always so generously afforded us in our early days. But we plead with you do not help us to perpetuate our divisions. Here in India thousands are ready to come to us, but they say, 'While we remain with our own religion we are one; if we come to you we shall be divided.'"

Should we not take to heart the great and daring truth so clearly expressed by the Archbishop of York when he said to the delegates of the conference, "The Unity of the Church is a fact. It is our business to express that unity." We are inclined to forget that we are one in Christ and only divided among ourselves. The divisions are our responsibility and while one does not wish to see thoughtless enthusiasm vitiating any effort towards the visible expression of that unity one wonders how much longer the agonizing pain of being separated from those we love in Christ Jesus has to be endured.

The first work of every priest of the Church and of every professing Christian is to reconcile others to God. "God was in Christ reconciling the World unto Himself." "We have agreed," writes the Bishop of Gloucester, "that our Lord Jesus Christ is the Minister of every Sacrament. I cannot believe He has one grace to give to one and another to others."

Ours are the separations; His are the reconciliations.

Is not that the burden of our prayer, our work? RECONCILIATION. What a glorious opportunity the Anglican Church has. Do we have to fear that any truth we hold dear will be lost sight of in the great work of "reconciling?" Why have we not more faith here in Canada to take careful definite steps towards union? Would not God bless our work in trying to continue the AT-ONE-MENT? Or are we to continue forever building up fortresses of sectional truth which in the time of attack have all lines of communications cut and the enemy setting about to destroy us one by one.

Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

BISHOP'S ENGAGEMENTS

- Nov. 1: Celebrate Mission House Chapel, 8 p.m.
 Nov. 2: All Saints' Mission, 3 p.m.
 Nov. 3: Social Service Tea, See House.
 Nov. 5: University Chapel Service, 8.15 p.m.
 Open Bazaar at Holy Trinity and attend
 Anniversary Tea at Christ Church.
 Nov. 7: Broadcast at Cathedral, 11 a.m.
 Nov. 9 to 20: At Toronto for meetings.
 Nov. 21: Private Confirmation Mission Chapel.
 Nov. 24: Open Bazaar, St. Peter's Church.
 Nov. 28: Executive Committee of Diocese.
 Nov. 28: Wetaskiwin and Ponoka Confirmation.

BISHOP'S APPOINTMENTS

F. Baker to Parish of Mannville, to date Dec. 1st, 1937.

Diocesan News**WHAT SUNDAY SCHOOLS ARE TRYING TO DO**

A Sermon Preached in Christ Church on Children's Day, October 17th, 1937

REV. G. P. GOWER

"Thou shalt teach them diligently unto thy children."—Deut. VI, 7.

The Laws, the Statutes, the Judgments of God were to the Israelites of old the basis of all living. Today the thoroughness of the training of the Jewish boy or girl is an example that all Christians would do well to follow. It is true to say, however, that in a large number of so-called Christian homes the explicit teaching of Christ or the mention of His Name is never heard. There can be only one explanation of this—the religion practised in that home is not a Religion of Love, for no "loved one" ever ceases to talk of the "Lover." It is not surprising therefore to find children positively lacking in the knowledge and love of their Greatest Friend.

This lack the Sunday Schools try to supply and it is my purpose this morning to tell you something of what we are doing for your children here in Christ Church.

The other day I came across a letter from a prominent business man in Washington, D.C. Here it is:

"I am very much in love with my little girl, now eight years old.

"I want her trained in such a way that she will be strong, kind, fearless, noble, pure. I want her taught something more than geography and arithmetic.

"I want her to acquire a moral and religious foundation on which she can stand in the years to come and face the temptations which I know she cannot escape in these modern days.

"For her schooling I pay \$400 a year.

"Her Sunday School and Church Training I consider worth at least as much.

"At any rate I would gladly pay \$400 a year for that kind of training were there no church to provide it."

That which one man valued at \$400 a year we try to give your children.

It has been said that the effectiveness and worth as citizens is usually in proportion to the early training a person receives. We of the Sunday School make a further claim. We believe that any citizenship based on teaching other than that contained in the Bible has no permanent value. We know that in many quarters of the world today the Bible is ignored. We know that in a Christian country the Bible is not taught in our schools. We know that many so-called Christian homes do not possess a Bible. What you may lack we try to supply.

We also believe that intelligently informed Christians are better able to meet life and its problems than uninformed Christians. There are many who say it doesn't matter what you believe so long as you do right. We believe that one cannot recognize what **is** wrong unless one is informed as to what **is** right. We consider it a moral obligation to be intelligently informed and in our Sunday School we teach a "knowledge" which "approves" things that are excellent.

We find also that men and women today are unable to find a Sanctuary. They crave a place that is Holy Ground where reverence and adoration feed the soul and dispel a "solitariness."

We in the Sunday School inculcate the attitude and a spirit of worship and by having our assembly in Church we train—yes, deliberately train them in church worship and church mindedness.

Again boys and girls want to be responsible members of the Church. It is surprising to see their interest. It is nothing short of marvellous considering the laxity at home, the scorn that is poured on the Church and the generally lowered tone of spiritual life in the community. But they want to support the Church and when we

instituted the envelope system of giving for our Sunday School members they all accepted it and the offerings increased to nearly double.

We ask them to become members of a Church that does not seek to get but to give. Their unselfishness is appealed to, and always we get a response.

Contrary to the ideas expressed by some we have a definite system of Lessons.

If a boy or girl attends regularly there is presented to them a complete body of instruction concerning Our Lord and His Church. There is a prevalent idea that because Sunday School teachers are so frequently not members of the Teaching Profession that the Teaching in Sunday School is of a low order.

I have just two things to say about that. First, I would rather have a good living, well informed church member, who loves children and who loves the Master, teaching my child, than a person who might be a master in the art of teaching and yet have no sense of consecration to the task.

Secondly, Teaching religious truth requires a sense of conviction and a sense of reality of that truth in the mind of the teacher. Would that more professional teachers were converted people, conscious of their great gifts and abilities to be given in definite service to our Lord's work. One wonders why the attractiveness of the Greatest of Teachers has so little appeal to some.

Today three things are rampant in our midst—A Godlessness, a Materialism and a hard Self-centredness.

Against the tide of these three things of darkness the Sunday School sets its face like a flint.

The Communist teaches his youth, "Forget thy Creator in the days of thy youth; there are no evil days to draw nigh in our scheme of things and no years wherein you can have no pleasure. God is not necessary."

The other holds up an Ideal of the State and says, "This is the God which can bring you out of bondage. This is our God, Him will we serve."

Then there is the pleasant charming generous cultured pagan who says, "Oh, don't bother me about a God. Full living here is all I'm concerned with."

Against the self-sufficiency and the egoism of such Godlessness, we in the Sunday School teach a God of Power, of Beauty and of Goodness. We proclaim a God of the Heart, the God of Love. We tell your children of a God who cares, in whose image they are made and who gave us all we have; of a God who is the Master Light of all our Living, who sustains us here and receives us when we go. We teach a God of Law, of Order, of Purpose; a God in whom we live and move and have our being; who though He is far off is also very near directing all our ways into paths of righteousness, paths of peace, paths of goodwill to men. Yes! we try to show your children in this age of doubting Thomases "the Father." We believe it will suffice. Let others forget, ignore Him. Let your teacher and your professor patronizingly dismiss Him. We believe in Him. He shall be our God for ever and ever.

Again, we fight in our Sunday Schools a never ceasing battle against the tyranny of things. Materialism is rampant. The high standard of living, the acquisitiveness of society, the possession of things injects a poison into our morals which paralyses the soul.

We gather goods and cry out against God if we are deprived of some little thing. How wretched—how undignified!

Against this blasphemy of "take all" we in the Sunday School teach the "privilege of giving." Against the fever of success we oppose the dignity of service.

Against the milk and water humanism of—"It's mine, I earned it, I'm going to enjoy it" we set the necessity of sacrifice.

In our Sunday School we are trying to change the child's vocabulary.

For "Success" we substitute "Service." For "Wealth" we suggest "Stewardship." For "Profit" we speak of "Sharing and Sacrifice." "Rights" we have but we think of "Privileges," "Competition" we cannot entertain when we think of "Co-operation."

And, instead of saying a thing is "unethical" we call it by its proper name and say it is "Sin."

The greatest of all our enemies however is Selfishness. There is no stronger evidence of the encroachment of a worldliness which is contaminating the very springs of our national life than the increasing measure of disregard towards the Sabbath.

A vicious openhanded selfishness is not the enemy. It can always be dealt with, it is so naive and childish. It is the cold calculating selfishness which ruthlessly puts on one side everything which interferes with its own pleasure.

With the coming of cars, summer cottages, splendid golf courses, good houses and all those things that are legitimate enjoyments if used properly one can hardly say that parents today are setting a good example in the manner in which the Sabbath is kept. A selfishness is fast assisting the so-called American or Continental Sunday to become also a Canadian Sunday.

We in the Sunday School advocate no Puritan Sabbath but we set our faces against the example of their elders in ignoring altogether the Day of Rest.

We teach your children it is a "spiritual" day, a day for spiritual effort, a day for God, a day to worship Him and a day specifically His before anything else can claim it.

I ask you to consider carefully the effect on your children when you, on a beautiful Sunday morning pick up your golf clubs and drive past the church to leave your children there while you go off playing golf. I suggest that golf tournaments and organized hockey games, dinner parties and bridge are not in accord with the true spirit of God's day and may I say this Sunday School does not teach your children that they are. The responsibility rests on the parents. May I ask you to think of the demands of God on your time on the Sabbath.

We hold before your children an Ideal. We speak of the Dignity and Sanctity of the Home, of the Beauty of Christian Character, of the Privilege of Serving God and Man with Splendid Manhood and Gracious Womanhood, of that Faith which conquers and that Love which endures. Above all we tell them not to be "ashamed to confess the faith of Christ crucified and manfully to fight under His Banner against Sin, the world and the Devil and to continue Christ's faithful soldier and servant unto their lives' end."

That is what we try to do for your children. And, if we can inculcate in them a sense of privilege as a member of the Church of our Lord Jesus Christ we are happy to leave them in that great company of witnesses whose story of Christian service and suffering is incomparably the best. For where except in the Church will you find such a role of martyrs, such a band of fearless missionaries, such a record of good works. And

where today can you find such stability, such sturdy resistance to the onslaught of evil? If the church has done much amiss yet she still has achievements besides which any other society pales into insignificance. She today still stands as a perpetual witness to the Love of God, to

your individual worth and to the victory of life over death.

Will you not help us teach these things diligently to your children and build the Kingdom of God more firmly in our midst.

The Page Pulpit

By Canon C. F. A. Clough

Prayer

The Disciples asked the Master, "Lord, teach us to pray?" And truly it might be said that one of the needs today is that we His disciples should learn how to pray. We have talked of the Teaching Church and Preaching Church, both very essential, yet perhaps we have need of a Praying Church. We might ask ourselves, are we making full use of the means of Grace through prayer? Is it possible that we have not understood just what it means and what it can do for us. The first disciples were evidently impressed by the use made of it by Our Blessed Lord and by the evident strengthening that He Himself received.

What is Prayer?

Assuredly it is not all asking. Yet far too many of us treat it as such. Rather is it a medium of communion with God. But all too frequently we are in such haste we preclude possibilities of God speaking to us.

Seven Points of Prayer

Someone has said that the beautiful white light which enables us to see the things around us, which joins us to them, is made up of the seven colors of the spectrum: Red, Orange, Yellow, Green, Blue, Indigo and Violet. And so it would seem to be there are seven component parts in Prayer which we might liken to these seven colors.

1. ADORATION—We must approach the Throne of Grace in adoration of Him who sitteth thereon.

2. THANKSGIVING—We must come with thankful hearts for blessings already received.

3. CONFESSION—We must come as penitent souls confessing our past negligences.

4. RESOLUTION—We must resolve to amend and determine to walk in His light.

5. OUR PETITIONS TO GOD—And here may we not examine, first, those petitions that they may express a real soul's need and be in keeping with His divine plan as we understand it. It would be as well sometimes if we actually wrote down our petitions and thought them through before presenting them to our Heavenly Father. No earthly parent feels happy with the petition by his children in the slovenly and half thought out way, we present at times our petitions to our Heavenly Father. We do like our children to know when they ask for things what they are really asking for, but we think all too little of our petitions before presenting them to our Heavenly Father. Is this as it should be?

6. INTERCESSION—We must too, intercede for others; for our Church; for our Parish; and for individuals. We talk about these things and persons to our friends. How often do we talk about them to God? There should be a prayer list for each and everyone of us concerning persons whom we desire to receive God's Blessing. Let us therefore cultivate the habit of a daily remembrance before the Throne of Grace of all we are interested in.

7. The seventh point is SUBMISSION—Perhaps this is the hardest part to learn. We oft times feel our prayers are not answered, because we do not just get the answer immediately as we want it. We must indeed come in all humility and submission before the Throne of Grace and be able to say in deep sincerity, "Not my will but Thine O Lord be done."

SUNDAY SCHOOL BY POST

Commencing my seventh year as Secretary of the Sunday School by Post I again give you an outline of the work which has been done during the year.

Our membership is reduced to 3,448, although 157 new members have been enrolled this year, but with removals, Sunday Schools organized and pupils taken off on account of their age we have decreased in number.

Over sixty pupils wrote the "G.B.R.E." examinations again this year, while one was awarded the Dominion Prize of a Gold Medal, the reward being donated by Bishop Geddes in memory of Bishop Stringer, this is the fourth we have received in our Diocese. Four other pupils received special prizes of illustrated Bibles donated by "The Religious Tract Society" in England.

I have covered over 4,000 miles by car visiting in the country, my farthest point being Cold Lake where I held a service in a Rural School and took Vacation School for four days where I

have been asked to return next year and stay longer, I camped in a log shack beside the school and had the company of mice and mosquitos (uninvited guests) and while there had torrents of rain which did not keep the children away, and in spite of all we had a very happy time together.

I was asked if I could teach school as they had no prospect of a day school teacher at the time and could I get a church built?

Visiting 310 families I came across some very lonely and pathetic cases, unhappy homes, husbands and wives left one another, sickness, poverty and sadness—one case the mother had recently died and left twelve children, the father having died two years ago.

An elderly couple I visited and found the wife in bed sick so stayed a few days to nurse her where we talked together of the great healer, our Lord and Saviour Jesus Christ.

The Sunday School by Post is the only means by which a great number of these families are visited to bring cheer and comfort.

We would like to see all our church members contributing towards this important work to help pay off our debt. Seventy cents will pay for a pupils lessons for the year, that is to give them religious instruction which they otherwise would not get. There are many who cannot afford to contribute themselves so please help all you can.

Jesus said, "Feed My Lambs," surely if we love Him we shall want all our children to know and love Him and be cared for.

MISS CAMP,
Secretary, Sunday School by Post
9906 104th Street, Edmonton.

ANGLICAN GIRLS' CAMP

**At the Diocesan Camp, Kapasiwin, Alberta,
July 31st to August 7th, inclusive**

Twenty-nine were registered in a 'teen-age girls' camp in the D.B.R.E. camp buildings on the shores of Lake Wabamun, about forty-five miles west of Edmonton, last summer. The Anglican Girls' Council conducted this camp and are deeply grateful to the most competent staff who made the wheels run smoothly.

Several poetesses were in camp and poems along with jokes and articles appeared daily in "The Camp Lamp." Topics in this live paper ranged from the treachery of the springs in some of the cots and midnight pranks to the more serious subjects dealing with Chapel and Lecture periods. Songs, even, were composed and sung with gusto at the regular sing-song periods around the table after meals, and at the camp-fire.

We had excitement too—the crossing of the trestle-bridge to the village of Wabamun for the Sunday evening Service in the lovely little church of St. Saviour's and being caught in the middle of the bridge by an off-schedule freight;—the losing, mourning, finding and reward for the recovery of "Toy," our little Pekingese mascot;—the inter-dormitory competition; the—ah well, you should have been there. Our readers might here find it interesting if we told the names of the dormitories, and we would like you to know that the dormitories were named by the girls themselves and the names being lived up to before the end of the first day in camp. "Mothers of Israel" housed quite a majority of the Staff. "Daughters of Pharaoh" were those five busy maidens who had perforce to return to the bustle of offices after the long August week-end. There were also "Wide-Awakes," "Ever-Readys," "Lamp-Trimmers," and "Incense-Burners," the last two mentioned being the two sections of the dormitory built by the Anglican Girls' Council. In addition to the above there were also two dormitories which contained some very welcome additions to the camp—"Tack's Teepee" and "The Baker's Oven."

Our Indian pow-wow; the making and decorating of our temporary Chapel—feminine carpenters are a coming concern; the daily round of Chapel, fatigues, sports, hikes, swims, sing-songs, campfires, hearty meals—were all a necessary part of every day—but this is the stuff all camps are made of. We will particularly remember, however, that some of the girls having caught the Enterprise idea now being put into practice in secular schools proved that it can be used in Religious Education and on "Stunt-night" spontaneously dramatized the story of the beheading of John the Baptist—oh that you could have seen for yourself the grace and charm of Salome as she danced for Pharaoh; the spite of Herodias; the head of John carried in on a platter in the fitfull light thrown

by the fire in the big fireplace in the main building! Those few minutes alone made camp worth-while, but of course camp-life opens up avenues of fun and fellowship that we otherwise miss. It seems to show the best side of us all and it is really astonishing how unguessed potentialities in just "ordinary folk" come to light in camp, and the wealth of spiritual gain remains with us for many months.

The record, however, that we would keep and hand on to future Girls' Camps in this Diocese is that being blessed with a camp site and buildings, for which we are truly grateful, alone does not make for a successful camp. In this day of progress, the young people of our church must have something more tangible than the new friendship or the new sun-tan to show for a week in camp. We wanted the girls and leaders to take away with them not only the spiritual replenishment, but an impetus to do their daily tasks wisely and joyfully and to have a G.B.R.E. teacher-training unit as an additional tool with which to work for the spreading of Christianity.

We based our theme for the week on Exodus XXX, verse 7:

"And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamp he shall burn incense upon it."

This theme is easily expressed and remembered in the following self-explanatory phrase: "Trimming Lamps and Burning Incense" and we certainly trimmed the Lamp of Duties and Burned the Incense of Spiritual Fellowship while in camp. Our Hope and Ideal was that the set of lectures would be culminated by a written G.B.R.E. Examination the last day in camp. The Unit we hoped to obtain was the "New Testament" but we found that in the short space of a week, it was impossible to cover the desired detail. Moreover, those who had to leave camp after the August Bank Holiday all wished to get this particular unit and would have been debarred from the proposed examination. By common consent the examination was therefore postponed until this Fall and indeed a class of twelve, the direct result of our camp, is now in progress and those who wish to write the G.B.R.E. Examination will be given the opportunity in due course.

This then, is what we would pass on to all who may benefit thereby: Have a theme for your camp, or if you rather, a central idea around which your whole activity is based. Have a definite objective—such as a Teacher-training unit, and lastly, choose a subject that can be easily and fully covered in your given time. When we lack nothing so much as the continuance of Religious Education for the Adolescent of our Church, we feel that in its camps the church can do nothing better for its young people than to choose a G.B.R.E. Unit as their Enterprise.

JANE E. JONES,
Registrar of the Anglican Girls'
Camp.

ANGLICAN GIRLS' CONFERENCE, EDMONTON

The 8th Annual Anglican W.A. Girls' Conference was held Saturday, October 16th in Christ Church Parish Hall. Miss Hettie Sewal, Miss Jennie Jones, Miss Grace Willetts and Miss Jean Lang were the Committee in charge. Over sixty members, Intermediates, Seniors, Leaders and visitors registered. Mrs. C. Sutherland, Girls' Secretary opened Conference, followed by a sing song of

past Conference songs and hymns. The theme "Psalm of Life" was read by Miss Willetts. Four groups of girls discussed the Theme. Miss V. Chapman, All Saints' lead a Senior group. Stressing Learn to Give, Prayer and Service, the Stories of Ruth and Naomi, Mary and Martha and What the Cross is were told by Kathleen Dockstader, Jennie Jones and Jean Lang. Each group kept discussion notes. Rev. G. P. Gower gave an inspiring talk on these and other thoughts of the Theme after supper. Vesper Service, during which each girl kneeling at the Altar received a Text Card as her individual Conference Token, ended an afternoon of happy fellowship, love and service.

In Memoriam

JANE SLATER

Passed to Higher Service October 23rd, 1937
For many years Diocesan Life Member of
the Woman's Auxiliary.
Treasurer of Christ Church W.A. and
President 1926 and 1927.

"His servants shall serve Him; and they
shall see His face."

Rural Deanery of Edmonton

ST. FAITH'S

The Harvest Thanksgiving Services were held on October 6th and were most inspiring. To those who so beautifully decorated the church and to Mr. Moss and the choir, we are much indebted. Also we congratulate the president and members of the W.A. on the success of the Harvest Home Supper. The spiritual and social of the Harvest Thanksgiving have been interwoven since the earliest times and we are glad the Parish still maintains the correct interpretation of this spiritual service.

Rover Scout Field Day

We congratulate the "Crew" on the success attained in this event. It was interesting to note that at the get-together, ten out of the twelve original crew were present. This is indeed a record to be proud of.

Prospective

Congregational Bazaar, November 19th.
Scout Father and Son Banquet, November 25th.
Men's Guild Annual Banquet, November 29th.
Dramatic Club Plays, December 2nd and 3rd.

Holy Baptisms

Frances Oliva Joy Stordahl; Donald Allen Fairbrother; Margaret Edna Engley; Nevelle William Pullishy; Violet Ann Pullishy; Joseph Arthur McKinnon; Gary Edward Dawson.

ST. MARK'S

W.A.—A very successful Harvest Tea was held at the Vicarage on the 29th September. Every third Thursday the vicar gives a very interesting talk which is enjoyed by all.

Sunday School—The school came second in the Sunday School Banner Competition with an average of 83 per cent. It is their intention (if at all possible) to recapture the Banner next year.

A.Y.P.A.—Rehearsals are now under way for the play entitled "The Strange Bequest," with Mr. F. Hayden as Director.

Dramatic Society—Under the direction of Mrs. H. R. Warren, the play entitled "Cyclone Sally," will be produced in the Parish Hall on the evenings of December 3rd and 4th at 8.15 p.m. This is their first play of the season.

Choir—A series of Telephone Whist and Bridge Drives are being held in aid of Choir. This is proving a very fine success and thanks are due to those who are making it possible.

ST. STEPHEN'S

SUNDAY SERVICES: 8 a.m., 11 a.m., 7.30 p.m.
SUNDAY SCHOOL: 10 a.m.

WEEK DAYS: Holy Communion at 7.30 p.m., Monday, Wednesday, Thursday and Saturday.

The Mission preached by Fr. Serson, S.S.J.E., has been a great help to many, I think, for the understanding more fully of spiritual things. The attendance was never large but regular. At the last service an offering of \$20.00 was made for the Mission at Bracebridge.

The new officers of the Men's Guild were installed by Mr. Ferby and Mr. E. Currie at the monthly meeting on October 20th. Mr. Slater is President; Mr. H. Horton, Chief Witness; Mr. Swaffield, Secretary and Mr. Petherbridge, Chaplain.

The ladies of St. Stephen's Willing Workers held a towel shower in aid of their Annual Bazaar, at the home of Mr. W. C. Forbes, 9515 107th Avenue, on Friday, October 15th, Miss Moody, the president, received, with the hostess and members assisting in serving tea.

On November 1st Mrs. Owler opens her house at 10730 93rd Street for an apron shower, also in aid of the Bazaar.

The date for the Bazaar is set for Tuesday, November 16th and Mrs. Horace P. Reid, Diocesan President of the W.A., has graciously consented to open the Bazaar at 3 p.m.

Mrs. Petherbridge and Mrs. Shropshire were elected as representatives to the Church Council.

Mr. Woolman is the new Scout Master. The Scouts meet on Fridays at 8 p.m., and the Cubs on Fridays at 6.30 p.m.

A Church Council has been formed consisting of two members of each organization. An executive committee of the Council will look after the social events and report to the Council once a month.

The Sunday School Girls' Club reopened on October 8th. The members are busy making things for the Sunday School Sale of Work to be held the first week in December. The Club meetings are held on Friday evenings at 7 p.m. in the Club Room. All girls over 14 years of age are very welcome.

The Girls' Bible Class is on Fridays at 8 p.m.

The Teachers for the Senior Classes meet on Wednesday evening at the Rectory and the teachers for the junior classes on Friday at 8.45 p.m. in the Club Room.

Baptisms—Margaret Rose Turner, on October 10th. Evelyn Irene Orgill, George Edward Orgill,

Christ and Twentieth Century Social Life

By Rev. Ebenezer Scott, M.A., B.D.

The social life of the first century in the Roman Empire and in Palestine necessarily presents sharp differences from that of our own time and empire. But, in the counsel of God, Christ appeared at the time and in the country which offered the best social environment for the proclamation of a Gospel which was to cover all countries and all the centuries.

Though the most cultured society of ancient times was based on a foundation of slavery, there was no slave population in the parts where Jesus lived. While the Jewish law in many respects bore heavily upon women, the Jews had always held woman in high and honourable esteem. Their devotion to the law had also led them to pay special attention to the education of their children, with the result that, then as now, the Jews as a whole were an educated people, and they were thus comparatively free from illiteracy, which of itself tends to social cleavage.

Jesus made no attack on inequalities of social position. Yet in His teaching He tacitly obliterates all distinctions of class. High and lowly alike are members of the family of God; all are brought into the one universal brotherhood.

In our own time, through various causes, the classes are intermingling more and more every day. Such distinctions as "upper middle" and "lower middle" classes are practically obsolete; the "lower orders" is now almost a term of insult. The "classes" may yet become as foreign a notion to us as the Hindoo castes.

In accordance with His comprehensive view of humanity, was Christ's genial attitude towards the "humanities" of life. With all His uncompromising insistence on righteousness and obedience to God's will, He left ample room for those pleasures of social intercourse which are morally indifferent, and which may add to the enrichment of life, and indirectly even to its spiritual growth. Christ was not a Puritan, except in so far as Puritanism is a protest against moral corruption and idle worldliness. There is nothing of the fanatic in Him. He weds the innocent gaieties of this world to the joys of heaven. He adorns and beautifies with His presence, and the touch of His perpetual miracle, all the centuries of time.



Church Reunion in North India

From Lucknow, India, comes information of a Round Table Conference on Christian Reunion in North India, when the conferring bodies were the Anglican Church of India, Burma and Ceylon, the principal Methodist Churches, and the United Church of North India.

The resolutions on doctrine adopted at this Conference include statements that the Uniting Churches in North India "hold the faith which the Church has ever held in Jesus Christ, Redeemer of the world, in whom men are saved by grace through faith, and worship one God, Father, Son, and Holy Spirit, in accordance with Christ's revelation; they accept the Old and New Testament as containing all things necessary to salvation, and as the ultimate standard of faith." It is stated also that the uniting Churches acknowledge the witness of the Apostles' and Nicene Creeds, and believe that the sacraments of Baptism and Holy Communion are means of grace, and the means of reception into the family of God.

"The uniting Churches," it is stated, "accept a constitutional episcopate together with the presbyteral and congregational elements in Church order, as necessary parts of the basis of union, though this acceptance is not to be taken as committing them to the acceptance of any particular interpretation of episcopacy."

In this connection I would like to quote a paragraph from an address by Bishop Azariah of Dornakal, India, on "The Sin of Perpetuating Differences". The address was delivered at the Edinburgh Conference on Faith and Order.

The Bishop told the Conference what had been done in South India, to bring about re-union, and then he concluded as follows:

"God, in His merciful Providence, has used the older Churches of the West to preach the Gospel, and to found Churches all over the world. Speaking as a son of one of the younger Churches, I wish to say, we thank you for this ministry, and thank God for you. Your children by millions in every quarter of the globe, have risen up and called you blessed. But we wonder if you have sufficiently considered the grievous sin of perpetuating your divisions and your denominational bitterness, in all these your daughter Churches throughout the world. We pray that those who have risen up from the Younger Churches and labour for union, may not be considered ill-advised and hasty, lacking in theological perception and historical perspective. We want you to take us seriously when we say that the problem of union is one of life and death with us. Do not—we plead with you—do not give your aid to keep us separate, but lead us to union—so that you and we may go forward together and fulfil the prayer "that they all may be one . . . that the world may believe that Thou hast sent Me".

Could anything be more pathetic than the passionate pleading of this converted Indian Bishop that the Older Churches should not import their denominational bitterness into the mission fields where they are working. Denominational differences about matters theological and ecclesiastical may be at present unavoidable, but denominational bitterness is a satanic thing and ought to have no place among Christians either in the mission field or at home.



The Christian Front

A few weeks since, an important letter was published in *The Times* (London) signed by Lord Salisbury, Lord Davidson, Dr. I. W. Mackail and Mr. Ernest Brown, Minister of Labour in the British Cabinet.

In this letter the writers point out that the world today is in a condition of disunity of aim, and conflict of interest, than now disturbs all human life and relationship throughout the world, and then they go on to express the opinion that:

"It cannot be God's plan or purpose that no remedy should be found. He surely has one. The most urgent duty of every Christian is to try, under God's guidance, to find the remedy and then apply it with faith and unremitting intensity of purpose.

"We have been deeply impressed with signs around us of the revival of conviction in this sense. We believe that many a humble Christian is striving by prayer and effort to help forward God's purpose and we thankfully recognize that men are banding themselves together to seek and to find the road to it. The Oxford Group is a notable example. This world-wide movement stands out as a challenge to the Churches of today to be up and doing.

"The dominating motive which animates these efforts, whether in the Group or elsewhere, is a pledge of loyalty to apply under God's guidance the spirit and principles of Christ to individual conduct and to every department of social and national and supernational life. These workers for Christ are striving in common with all the Churches of Christendom, and in loyal co-operation with them, to drive home as a fundamental principle, that every one in every nation is in Christian duty bound, in all possible and practicable ways, to apply and insistently work for the general application of the principles of Christ not merely to his own problems, but most especially to those of his community and nation, and of the nations of the world."



WHAT THE JEWS GAVE TO THE WORLD

The Bible is the greatest book in the world, and the greatest contribution to human culture, human thought, and human religion.

Let us not forget that this book is the contribution of the Jews to mankind. In these days, when one sees again the horrid head of persecution, and when the spirit of intolerance is abroad, let us remember that this extraordinary, little people, so highly gifted, made this supreme contribution to the welfare of the world.—General Smuts.

—*Children's Newspaper.*

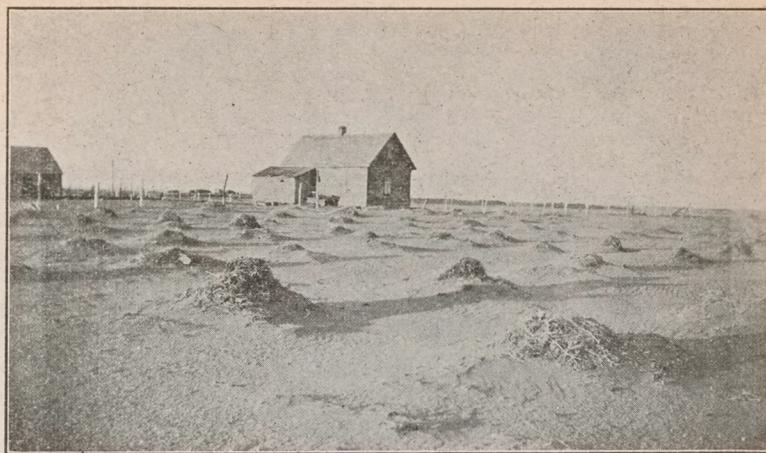
An Introduction to Pastoral Theology.

The names of Hudson, Dewar and Sara are guarantee enough for any book. Associated with them in this volume is H. Balmforth, examining chaplain to the Archbishop of Canterbury. The pastoral care of individuals is the main concern of the writers. The problems of this work are considered with the aid of the best available knowledge of today. The nature of holiness, The Holy Spirit and the Church, Sin and Forgiveness, Confessions, Pastoral care of children, the priest as spiritual physician, etc., are exhaustively dealt with in 306 pages.

\$3.00

Black Blizzards

We people down East, do not know the meaning of the term "black blizzard", but that is the name applied to the dust storms, by those who live on the Western prairie. One delegate to Synod in Halifax said that he had driven 100 miles through a "black blizzard" in order to catch his train. Even the alkaline sloughs are dried up, and the few remaining cattle gaunt and thin. Over 20,000 head of cattle have been shipped to Eastern Canada from Alberta alone. In the accompanying picture is shown a homestead where the sand has drifted, clustering around thistles, making the land entirely unproductive. Bishop Knowles states "that both clergy and people have faced physical conditions through intense heat, dust storms, drought, grass-



hoppers and failure of crops and gardens, which may be truly said to have tested and tried all that is in them." The Bishop, however, is not without hope for the future. He thinks the rains are bound to come again, and that will mean quick recovery.

Comments Original and Otherwise "Curate"

A WONDERFUL OLD MAN

That amazing veteran, Prebendary Carlile, who was stricken with an attack of pleurisy last May, returned to work at Church Army headquarters on Tuesday morning. He has been keeping in close touch with the staff during his absence, and his enthusiasm remains unabated. Prebendary Carlile reached his ninetieth birthday last January. By invitation of the Bishop of London a Church Army garden party was held in his honour on May 29th. Unfortunately, he was taken ill two days before the event; but the party resulted in over £300 for Church Army funds.

THE DEATH OF DR. STREETER

All Christendom mourns the death of Dr. B. H. Streeter, Provost of Queen's, Oxford. The loss is extreme to theological scholarship and pathetic because he and his wife met their death in an airplane crash in Switzerland. After distinguishing himself as a student and an Oxford don, he began an illustrious career as a teacher and writer. His book "The Primitive Church" caused much controversy in which the late Bishop Gore took an active part.

From *The Spectator* (London) I take the following comment.

"Dr. Streeter was in many ways the most considerable figure in this country—he was a

very considerable figure indeed—to identify himself with the Oxford Group, and Dr. Buchman and his followers are justified in making the most of it. Their claim that the Group turned a theologian into an evangelist is at least half valid. But not much more than half, for the Principal of Queen's did not leave evangelism, of his own effective kind, to the last three or four years of his life. His regular attendance at Student Christian Movement conferences, and the parties of undergraduates he used to take year after year to Old Jordans Hostel are proof enough of that. But a theologian, of course, he essentially was, and one whose work will remain historic in the evolution of religious thought in this country.

THE PURPOSE OF EVANGELISM

"The goal of Evangelism," says Dr. E. Stanley Jones, "is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, His Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine society, the kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this life to others."

CHURCH PERSECUTION IN GERMANY

Official documents sometimes give a better idea of internal conditions in a country than can be supplied by whole columns of editorial matter. From that point of view the following letter taken from *The Spectator* (London) is very informative regarding the official attitude in Germany toward organized religion.

COMMUNICATION FROM THE SECRET POLICE

Coblenz,

June 21st, 1937.

To Assistant Preacher Herrn Ernst Loh,
Horchheim bei Koblenz,
Friedrichstrasse 15.

"A fine of 50 R.M., or alternatively imprisonment for 10 days, is hereby imposed upon you on account of infringement by you of Par. 1 of the Regulation 1.4.35, issued by the President of the Rhine Provinces for the combating of the abuse of theological debate and of offences against the fundamental principles of the National Socialist movement. . . .

In your sermon of May 30th, 1937, held in the Evangelical Church of Mayen, you declared the principle—"Serve your people, and you serve God" to be untrue. You said that first of all one must serve God, and then one may also serve the people. Evidence: Your confession when questioned on June 11th, 1937."

(Signed) DR. NOCKEMANN.

And yet this German Government poses as the great champion against godless Communism in Russia.

THE USE OF BUDGET MONEY

In one of our dioceses there is a Canon which reads in part as follows:

"The executive is authorized to make such apportionments as to it may appear advisable from year to year, with power to direct payment in full by the Treasurer of certain objects selected by it for which apportionments are made, prior to division of the remainder according to the ratings set forth on the Apportionment Sheet among the objects for which the other Apportionments are made."

I cannot help wondering what objects are usually selected by the Executive Committee for full payment, and what are the objects that have to be content with what is left over.

And I cannot help wondering also whether the Board of Management would have agreed to the pooling of its existing income some twenty years ago, had it been thought likely that diocesan synods would pass canons such as that quoted above.

JAPANESE INHUMANITY

I wonder if the world in any generation has known anything more brutally inhuman than the sinking of a number of Chinese fishing junks by a Japanese submarine, thereby causing the loss of some three hundred lives. According to the reports received, the submarine rose to the surface, and without warning, sank 11 vessels one after another. Then while the wounded and dying, including 100 women and children, struggled in the water, the underseas craft dis-

appeared. In the face of this and other similar barbarisms, Japanese statesmen give out statements that Japan's only purpose is to punish Chinese hostility, and to compel Chinese co-operation for the good of both countries, and the benefit of the world. Evidently Japan would have us believe that the way to bring about neighbourly co-operation, is to go out and lick the other fellow within an inch of his life.

PENSION FUND PAYMENTS AND M.S.C.C.

In the report of the Pension Fund Committee to General Synod I read as follows.

"A major consideration for this Synod is the question of how to provide the additional money required for Pensions without hurting the missionary work of the Church." The report goes on to urge that all assessments levied on the salary paying source in respect of parochial clergy, should be paid from money raised for parochial purposes, that is, from the proceeds of the black end of the envelope. On page 4 of the same report I read that in a certain diocese "an additional sum has also been included in the budget in an effort to bring current support into line with the requirements of this Board." In other words part at least of the assessment on the salary source in that diocese, will come, not out of the black end of the envelope, but out of the red end.

On the way home from Halifax, a delegate from one of the older assisted dioceses told me that the authorities in his diocese were charging up against the diocesan budget not only the assessment supposed to be paid by the parishes, but also the one per cent which in the current year is supposed to be paid by the clergy on their stipends. That would mean that in that particular diocese, the entire levy for pensions would come not out of the black end of the envelope, but out of the red end, money which is supposed to be used almost entirely for the missionary work of the Church, both diocesan and extra diocesan. I cannot help wondering whether the "major consideration" quoted above, may not become a terribly serious consideration for the future of the Church.

WHAT THE WORLD NEEDS

In the Church Times of a recent date there appeared an article headed "Science, Education and Christianity" in which the writer discussed the proceedings of the last meeting of the British Association at Nottingham. The concluding paragraph of this editorial is, I think, worth quoting.

"Neither science nor history, however, can save the world. It is possible to exaggerate the value of education. What is wrong with the world is not ignorance but sin, and what we need for salvation, when all is said, is not knowledge but God. As Sir Frank Fletcher said at the British Association, though I speak with the tongues of Wells and of Huxley, and though I have all knowledge so that I understand economics and civics and foreign policy, and have not charity, it profiteth nothing. Charity is that redeemed life in God, and for man in God, whose fruit is that blessedness which science can neither give nor take away."

M. S. C. C.

Feeding the Lambs in Our Kangra Mission By Miss O. Balderston

Ten years ago our Mission in Kangra was asked to share with others in the undertaking of the Indian Government for 'The Criminal Tribes'.

The ancestors of these people were a Tribe of gypsy-like people who use to roam India trapping animals and stealing and killing, and they had become a serious menace in many communities.

So the Government passed laws by which they were able to shut them all up in settlements. One of these settlements was near Palampur under the care of our Canadian Mission.

This is a story about the children. They were sent out every day, under supervision, to work in the tea fields on the hill sides of our mountain district. In the evening the children went to school in the Settlement. Every evening there were prayers for all, Sunday there was Sunday School for the children and Bible Class for the grown-ups. The Indian Padre, Rev. Barakat Ullah, was the Superintendent and lived in the Settlement, and he and his wife taught them about the True God.



The Cricket Team of the Criminal Tribes Industrial School, Palampur, which were winners of the Cricket Shield for this year.

Then after 10 or more years, the Government said this Settlement could be closed. The men who had good characters were allowed to go out and seek for work. If they found work (which had to be certified by the headman of the village where they proposed to live), they were allowed to take their families and settle down. They were still to be partly under supervision. There was already one boys' hostel right away from the Settlement where the boys learned carpentry, tailoring, etc., and on the recommendation of the Government another hostel was opened for more boys. There was no hostel for girls and no money to open one and the Government would give no help. However, it was decided to choose four girls and send them to our Kangra School until a hostel could be opened. It was hoped that they would form a nucleus for a Girls' Hostel in the near future for it was felt that it was a waste of time to train boys in Christian character if there were no Christian girls for them to marry.

The four girls in the picture were chosen and with their parents' consent prepared for baptism, were baptized and placed in charge of a Christian family near the boarding school in Kangra which they attended as day pupils. One of the daughters of this home is a teacher in the school and she, on request, wrote the two letters which follow. They were translated by Miss M. Natress. One can hardly imagine what a change it was for them. It meant not only leaving the Settlement but all their relations and it was no wonder that they were homesick the first few weeks.

Basunti Ji writes in February of 1931:

"On the first night at bedtime Ruth, one of my sisters, and I went to see the four children. One of them said 'Both of you sit down here and talk and then the night will pass quickly.' I said 'You are tired and we want to sleep too. We will talk tomorrow.' Then they all began weeping but after a time one by one they fell asleep.

One day Ryastan said to me 'The Government has put me in prison here for nothing. Our brothers have also been imprisoned in Palampur. They only let the old people go free. Alas, when shall we leave this high hill?' (The Mission Compound is built on a hill.) Whenever they heard the sound of a motor they said 'That's our Miss Sahib's motor horn. She is coming to take us back to Palampur.'

After three or four days the four children came to me in the evening and said 'Write a letter for us to our parents.' Each one had a different message. 'There are many monkeys here.' 'We have all got new clothes,' etc. And then each one named each of her numerous relatives and sent salaams to them and then sent messages to each one in turn asking them to

come to Kangra and see them. I said 'it isn't a month since you came here and you are already asking your people to come to visit you.' One of my little sisters is in Lahore. She is a very long way from us and we never go to see her nor does she write us such mournful letters.' One of them said 'But teacher, you people have such stony hearts. There is no love amongst you.' I said 'When I was five years old my parents sent me to school and none of you are less than 8 years old. They spoke up quickly 'No teacher, Ryastan is only five, Jodhan four, Barghu three and Gulub Bibi only two years old.' That is why we think of our people all the time. We know that you people have very big hearts (i.e. a lot of courage). We haven't any hearts. Your love is cold. Hi! Hi! All day we caressed our little brothers and sisters and played happily and wandered far away herding the goats. Here there is no fun. We come out of one room and go into another. There is nothing here but God. Only when we go to the river our hearts become happy again.'

Note: The girls from the Boarding School go to the river to wash their clothes every Saturday. It is down the hill and out of the town.

Basunti Ji writes again in July 1932:

In one and a half years there is a great deal of difference in the four girls. When they first came, when they had finished eating they thought it sufficient to turn their plates upside down and leave them for the next meal. Now they are very particular about washing them up. In front of our house there are some flower beds. Only 15 days after they came to us I started one day to weed and to do a little digging and asked them to help me. They were very surprised and said 'Why that servants' work, why don't you call a servant?' I told them 'I do it because I like doing it. When the flowers come out how happy everyone will be to see them. I like working in the garden very much!' One of them said "I don't know which are weeds and which are plants and I don't know how to dig, so we might spoil your garden." However, although they made every excuse they could think of they still had to obey me in spite of being very cross. I gave them each a little portion to weed. I heard them whispering amongst themselves "We came here to learn to read and write, not to do servants work. They mean to make us work in the garden and how then shall we learn to read!" One of them whispered to the others "Let's work very slowly and pull up one or two of her plants, then she won't want us to do any more." After half-an-hour I noticed that they had hardly done any work at all but I had learnt a song which they had been singing which ran somewhat as follows: "Let the hunter who killed the bulbul (a singing bird) die, let those (in authority) who have sent us here to perish." So I said "That will do for today, tomorrow we shall see." They were very happy.

A little later my mother told them to sit down and fine comb their hair and when they had finished to show her. They answered "When we first came here our heads were dirty but now they are quite clean." One day soon after

coming, the two elder girls were sitting in their room talking about their relations and began to quarrel and come to blows and even to tear at each other's clothes, so my mother punished them by not giving them any supper and standing them in the corner. In October 1931 when these girls came back after spending two weeks of the holiday with their own people for the first time after coming to school, they began dis-



Here are four Criminal Tribe girls—their names (left to right) Gulab Bibi, aged 8—Barghu, aged 9—Jodhan, aged 10, and Ryaston, aged 12.

cussing family matters and to begin to quarrel about their relations. I told them that if they quarrelled about their relations perhaps it would be better if they did not go home for the holidays. "Oh, they said, "we will try not to quarrel." By degrees they are learning not to quarrel.

Both of the older girls are very keen on school work but do not like doing housework. However, although they sometimes protest that they came to Kangra to go to school and not do housework they are gradually learning to take quite a pride in their work, especially in cooking. When the Inspectress came she told the girls in the school that it was very important for every girl to learn how to do everything in a house and to be able to cook well. This impressed them very much.

"My sister Ruth, in her spare time, has helped them with their sewing and they now sew quite well. They love to make clothes for the dolls they got for Christmas, and they have made some little bonnets for small sisters at home. They like to dust the bedrooms because there are mirrors in them in which they love to look at themselves."

In one thing we notice a great change—that whereas at first they only feared us, now they love us.

They love singing. When they learn a new hymn or song they sing it all day long. Every night they take turns in reading some verses from their Bibles and then say their prayers. They had new Bibles given them at Christmas and they are very proud of them.

They are much cleaner than they were when they first came, and take a pride in washing their clothes and being clean. They have learnt to cook quite well. At first they would make big thick chapatis (Indian bread) and when mother first showed them how to make them properly (Indian housewives take great pride in making thin and perfect round chapatis), they thought it was a lot of trouble and told her they couldn't digest chapatis if they were thin! Now they make them beautifully thin and round. They now want to teach their relations how to make chapatis properly and how to keep their houses clean."

As you can tell from this letter, in the two years there is a great difference in these four girls in every way. This is the picture of the two middle girls Bhargo and Jodham taken last July in the garden. It speaks for itself! When you remember that they came from homes where cleanliness was unknown, where no one worked unless they were forced and where quarrelling and fighting were the order of the day, we can realize how changed they are today.

Although these girls are doing well in our Kangra School we feel that we should put more stress on learning household duties, cooking, mothercraft and less on the ordinary curriculum. For this reason we will hope for a hostel for say a dozen girls, who could be given training in Christian living and could be prepared to be helpmates of the boys they will marry.

Please pray for these four girls and also that we may be guided in this matter of the hostel.



Comments Original and Otherwise

(Continued from page 6)

ADVICE TO CLERGY

The Bishop of Bradford recently in a letter to his diocese asked the incumbents to consider carefully the possibility of reducing the burden of parochial organization which at present in many city and town parishes presses heavily upon the parish priest.

"A priest should not feel himself called upon to 'run' every parish organization, nor even, as an inevitable necessity, to be present on every occasion of its meetings. Where it can be suitably conducted by laity, and where a suitable layman or lay woman is in charge, it is better that the conductor should be encouraged to have some real responsibility of management.

"A reduction of the priest's burden of organization should go with a corresponding increase of his activity in visiting, prayer and study."

BISHOP AZARIAH OF DORNAKAL

Every one who had the good fortune to hear Bishop Azariah when he spoke recently in Wycliffe College, Toronto, must have been impressed with the story he told of missionary op-

portunity in India at the present time. The great need was for more men and women to teach and train those who were anxious to become Christians. Here at home the Bishop said there were plenty of men who could volunteer for this work, and plenty of money for their maintenance, but neither the men nor the money was available, because the Church had to a large degree lost her sense of world-wide vision.

This statement of the Bishop made me think of an incident that occurred at General Synod. One morning after there had been a discussion on the subject of apportionments, I was approached by a Lay Delegate—a member of the legal profession. He pointed in his Convening Circular to a financial statement showing current expenditure for work in Japan, China, and India. He informed me that since he became aware of the fact that we were carrying on this work overseas he had made no contribution through the red end of his envelope, and he had no intention of changing his policy until we changed ours. Then he added with some considerable emphasis. "I am speaking for the ordinary man on the street." I did not say so, but I could not help thinking God help this poor old Church of England if the day ever comes when her policy will be determined by the "ordinary man on the street" instead of being guided by the very plain teaching of Jesus Christ.

DOES GOD CONDEMN MEN TO HELL?

That is a question that Dr. R. I. Campbell undertook recently to answer in his problem column in The Church of England Newspaper. Part of his answer is a quotation from Canon A. C. Deane when he discussed that same question. I think it is worth reproducing because there is so much wrong thinking on the subject. Canon Deane in answer to the question, "How can we believe that a God Who is perfect love will condemn to hell men and women whom He has made?" frankly says: "We are not asked to believe it. There can be no fear that God will condemn anyone to hell. But there is a dreadful fear that men and women may condemn themselves. Hell will be the choice they have made. God has done and is doing everything possible to prevent their so choosing, and so as a final appeal the Divine Son came to suffer on the Cross. And if there be any further means on the other side of death that God can use, beyond doubt He will use them . . . To imagine that anyone will be excluded from heaven because His theological creed is faulty, because He is a 'Papist' or 'Protestant', was a grim and grotesque idea . . . It is not heresy, it is not ignorance, it is not frequent and lamentable failures to do right, that cause man to bring about his own condemnation. 'This is the condemnation,' said Christ, 'that light is come into the world, and men love darkness rather than light, because their deeds are evil.' That is the ultimate sin; the sin of wilfully preferring what is wrong, base, selfish, foul, to what is noble and right and lovely; the sin of resisting every appeal of conscience until its voice is heard no more, of seeing the light only to reject it."

Diocese of Toronto

Wycliffe College has been celebrating its Diamond Jubilee during the month with a series of Services and conferences. Graduates from every section of Canada attended, and a group Service of Thanksgiving was held in St. Paul's Church, the preacher being the Bishop of Leicester.

An Anniversary Dinner was held in the Great Hall of Hart House attended by about 300 graduates and friends. The speakers there were Canon Cody, chairman, His Honor the Lieutenant-Governor and Right Rev. V. S. Azariah, Bishop of Dornakal, India.

Daily Conferences were held at which were studied the following subjects:

Victory for Christ
Victory promised
Victory assured

The Right Rev. C. C. B. Bardsley, D.D., Bishop of Leicester, lead several of the groups, and his experience in the Campaign for Evangelism, inaugurated by the Archbishop of Canterbury, of which the Bishop is the chairman, proved to be of great inspiration and guidance to those who attended.

Clerical alumni and associates of the University of Trinity College gathered recently in Toronto for their annual conference and reunion.

The feature of the meetings was the 14th series of the Dean Starr Lectures delivered by Rev. Canon Cyril Edwards Hudson, of St. Albans, England.

Among the other speakers were: Right Rev. Dr. Richard Roberts, who gave two lectures on "The Gospel Today and Tomorrow"; Very Rev. E. F. Salmon, Dean of Ottawa; Very Rev. C. E. Riley, Dean of Toronto; Very Rev. P. A. Paris, Dean of St. Luke's Pro-Cathedral, Sault Ste. Marie; Ven. Dr. C. F. Scovil, Archdeacon of Wellington and Halton; Rev. Dr. K. C. Evans and Ven. C. A. Moulton, Archdeacon of Simcoe.

The luncheon meetings were addressed by Colonel George A. Drew, K.C., and on Thursday by Dr. Kenneth H. Rogers, general secretary of the Big Brother Movement.

Fifty years have wrought great changes for St. Olave's Anglican Church, Toronto, which opened a series of golden jubilee Services, in the beautiful new edifice on Windermere Ave., which was opened last Holy Week by Archbishop Owen.

As far back as 1883 Services were held in a room at the old Bolt Works. Then St. Olave's was established as a mission of St. Anne's Church, with Rev. Henry Softley as incumbent, and the first Service was held in a little rough-cast church on the lake front on Sept. 18th, 1887. In 1907 it became a self-supporting congregation, with Rev. W. H. H. Sparks as rector, and he has told how, when he first went to St. Olave's at his own insistence, he accepted a stipend of \$5 a week, which in three months became \$10. Having served as a war chaplain, Mr. Sparks retired in 1925, and was succeeded by Rev. Sextus Stiles.

In 1926 the basement of the new church was begun, and there the congregation began worship on Feb. 18th, 1927, until, under the earnest

and inspirational guidance of the rector, the present large and well-appointed church was opened last spring. The font is from St. Olave's Church, in London, England, and the gift of Lord Wakefield.

Maritime Notes

Halifax has full reason to believe that her effort in acting as host to General Synod was appreciated. Although official figures are not available, it is believed that the attendance was the highest ever recorded. Moreover, the Primate remarked, before pronouncing the benediction at the close of the tenth and last day of Synod, that never before in his opinion had the attendance been so large during the closing hours. Certainly that spirit of co-operation, of good-will, of harmony and above all of putting first things in the first place was most marked from the beginning to the very end. Seized with the vision of a Church united throughout the world, as a result of the Primate's opening Charge, the Synod seemed to be under the spell of this vision to the very end. In the annals of General Synod's history, Halifax will henceforth stand for the ideal of Christian unity.

A sincere desire to unite the Church from the Atlantic to the Pacific was in evidence throughout Synod as the difficulties of the smaller dioceses were placed before Synod by their diocesans. Finally, on the last day a resolution was passed which called for consideration of ways and means whereby there might be a greater degree of interchange between dioceses. This resolution, although in itself of an ordinary character, seemed to give expression to a deep desire for welding together the twenty-seven dioceses of the Dominion into a united Church and accordingly was passed with the deepest unanimity. It may be remarked that the passing of the new canon of Pensions, which aims at establishing a uniform pension throughout Canada, will, if acted upon, have a far-reaching effect in making diocesan boundaries less of a barrier to the interchange of clergy.

General Synod recorded 156 "Acts of Synod" as having taken place during ten days. The official reading of these Acts by the Metropolitan of Canada immediately before the Primate closed the last session was one of the impressive "moments" of Synod.

The Rev. Dr. Arthur Wentworth Hamilton Eaton, Nova Scotian poet and historian, died at his Beacon Hill home on July 11th in his 88th year.

Born at Kentville, Nova Scotia, the distinguished literateur had made his home for the last 50 years in the eastern United States. In 1880 he graduated from Harvard, and was afterwards ordained priest in the Protestant Episcopal Church of the United States.

For more than 20 years he was in New York preparing students in English for universities. During the last 25 years Dr. Eaton lived in Boston.

As a man of letters Dr. Eaton has been described as the most versatile since Judge Haliburton. Amongst his works are: *A History of the Church of England in Nova Scotia*.

One Hundred Years Ago

Bishop Stewart's Executors: Bishop Mountain to Rev. E. W. Sewell, 24th Oct., 1837. If I receive money from the late Bishop's executors I propose to allot 45 pounds towards the creation of a Parsonage House for the residence of the Curate, which I believe will be recommended next summer: 25 pounds towards the erection of a monument to the memory of your uncle which is about to be erected by public subscription and 13 pounds for a copy of the Portrait of your uncle (to belong to the See) which is in the Hall of All Souls' College, or should the College make a present of the copy, for a copy of the Portrait of my father, which is in England —also to belong to the See. Always faithfully yours, G. J. Montreal.

Bishop Stewart's Memorial: Extract from Minutes of Select Vestry of Cathedral Quebec, printed in "The Church" 4th Nov., 1837: A Committee was appointed to receive subscriptions, and an editorial article in the paper devoted to the subject, with a letter from Bishop Mountain.

Quebec Ordination: 5th Nov., 1837, in Cathedral by the Lord Bishop of Montreal: Mr. A. B. Cusack, A.B., of St. Catharines, Cambridge, admitted to Deacon's Orders and proceeded to Gaspe Bay.

Quebec S.P.G. among Destitute Settlers and Indians. A sermon in aid of funds of this Society will be preached in Chapel of the Holy Trinity by Rev. George Mackie. R. Peniston, See. Nov. 15th, 1837. Two Sermons were also preached in the Cathedral, 3rd Dec. for same purpose.

Quebec National Schools: Two Charity Sermons will be preached in Cathedral on Oct. 29th in aid of the schools; one by Rev. W. Chaderton of St. Peter's Chapel, the other by Rev. F. J. Lundy, S.C.L., Headmaster of the Classical School in this city. Wm. McTavish, Sec'y, Quebec Dioc. Committee.

A public meeting was held Nov. 21st when it was decided to collect from all quarters of the city to save the schools. **No Government Grant provided.**

St. Andrew's, Ottawa River: Rev. W. Arnold removed from the mission of Gaspe and is to be established at a settlement called the Gore, near St. Andrew's.

Ormstown, L.C., on the Chateauguay River has been filled by the appointment of Rev. W. Brethour and approved by the Board. As the exertions of the U.C.C. Society and the operations of the Delegates from this Diocese (Messrs. Betteridge and Cronyn) afford no benefit to the Lower Province, I hope that 600 pounds a year may be assigned to L.C.

Megantic County, L.C., is visited by Mr. Harvey, Travelling Missionary, who is supported by subscriptions in the City of Quebec. A missionary cannot be placed anywhere with a less stipend than 100 pounds a year. There is a church about to be erected in Upper Ireland in this county, where Mr. Harvey, the Catechist, is stationed. The people recently subscribed 75 pounds for this purpose.

At **Cape Cove**, Gaspe Bay, L.C., there is a church projected. The three churches in this mission are all in an unfinished state. Protestants are all united under the banner of the Church in Gaspe Bay. Mr. Arnold, on account of physical inability for the itinerant portion of his charge, has been replaced by the Rev. Edw. Cusack, who will also visit the **Bay of Chaleur Mission** this winter during the absence of the Rev. A. Balfour who is forbidden by medical adviser to return to this mission. He is a very active, diligent minister and I purpose placing him at **Riviere du Loup, L.C.**, during the winter and then he will remove to Shefford in the spring. Mr. Salmon will be obliged to vacate this charge on account of health.

At **St. John, L.C.**, the Rev. Mr. Baldwin after 23 years of service with the S.P.G. is disposed to retire. He is assisted by the Rev. C. P. Reid who is in charge of La Prairie but lives at St. John. (Bishop G. J. Mountain to the S.P.G., November, 1837.)

Brockville, U.C.: The Rev. E. Denroche acknowledges receipt of aid for the Eastern Travelling Missionary Society. The Missionary Journal of the Rev. Chas. Taylor Wade during his visits to Cobourg, Bowmanville, Port Hope, Grafton, Colborne, Clarke, Brighton, Centreville, Seymour, Percy Mills, (Berton), appeared in "The Church", Oct.-Nov. 1837, as did also an account of the **Cornwall Free Schools**, adjoining the church in that town. The Committee of Management for this periodical consisted of the editor, Rev. A. N. Bethune, Archdeacon Strachan, Rev. Dr. Harris, Principal of U.C. College and the Rev. H. J. Grasett.

Kingston, U.C.: Visitation of the Archdeaconry of Kingston (for Sermon on the occasion see "The Church", Sept. 30th, 1837).

U.C. Rectories: Lord Glenelg, the Colonial Secretary, having asked Archdeacon Strachan to report on the subject of certain Rectories established and endowed in Upper Canada by Sir J. Colborne, wrote to Sir F. B. Head from Downing Street, 15th Nov. 1837, that until he had received this report, he would express no opinion thereon. (The Archdeacon sent his report, as requested, 12th Oct. 1837—it is printed in "The Rectories of U.C.", page 14.)

Betteridge-Cronyn Mission: A meeting to set forth the spiritual destitution of Upper Canada was held in Brighton (England) Town Hall and was addressed by the Rev. W. Betteridge who avowed his conviction that Government ought to interfere. The Home Gov't. was not acting up to the letter and spirit of the statute of 1791 which set apart lands for the support of the clergy. (Brighton Gazette, 31st August, 1837.)

Grasett Married: In Quebec Cathedral by Lord Bishop, the Rev. Henry James Grasett, B.A., Asst. Minister, St. James' Church, Toronto, to Sarah Maria, daughter of Hon. Jno. Stewart. 17th Oct. 1837.

Paris, U.C.: Rev. J. Algar to Sec. S.P.G., dated Frome, Somerset, 28th Sept. 1837. Paris, 7 miles from Bradford in the Gore district on the Grand River, U.C., has 800 inhabitants, no

place of worship whatever, except a small dis-used R.C. chapel, and none in a radius of 7 miles except a small meeting-house for Seceders from the Scotch Church in St. George's Village. A considerable number of the newly-settled emigrants are Scotchmen but they have universally intreated my friend to get them a C. of E. Church which they will attend, and no other, if there be one. A great many new villages are rising round Paris. The population is respectable for character and station but necessitous. Can you hold out hope of assistance? Their hearts are grieved by the want of means of grace.

Stapleton, 12 miles from Goderich, an urgent case of want of endowment for a church in Canada. Is anything likely to be done? (Que. Dioc. Papers. S.P.G.)



Diocese of Saskatchewan

A meeting of the Turtleford Deanery W.A. was held at Fort Pitt, Wednesday, September 1st. There were sixteen delegates and nine visitors present, representing Fort Pitt, Glaslyn, Medstead, Frenchman Butte, Onion Lake Reserve, Thunderchild Reserve and Turtleford. In the morning a Communion Service was held at All Saints' Church with twenty-six communicants. The address was delivered by the Rev. F. V. C. Ward (Fort Pitt) who took as his text "Master, what shall I do?" Encouraging reports were read from the branches represented, and it was decided that the Deanery should start doing Dorcas work. The speaker for the afternoon was Miss M. Upsdell of Canton, China.

A special Service for the "setting apart" of Miss E. Whelpley as a Deaconess in the Church of England in Canada, and especially for work in connection with the Sunday School by Post in the Diocese, was held on Tuesday morning, September 21st, in St. Alban's Cathedral, Prince Alberta, the Right Rev. W. Burd officiating, assisted by the Ven. Archdeacon G. H. Holmes, B.A., and the Rev. Canon Stevens, Rector of the Cathedral.



Diocese of Montreal

Dean Carlisle was appointed for the second time prolocutor of the lower house of the General Synod.

Canon Abbott-Smith conducted a Quiet Day for the alumni of the Diocesan College.

The Rev. H. T. Collier of St. Alban's, Hamilton, conducted a Quiet Day at the Church of the Advent, Westmount; he was also the special preacher at their Dedication Festival.

The Theological Colleges of Montreal have just celebrated their Silver Jubilee of co-operation.

Canon Mason has completed 25 years as incumbent of the Church of the Redeemer.

Dean Quainton of Victoria, B.C., conducted a parochial mission in the Church of St. James the Apostle.

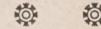
Bishop Sasaki of Mid-Japan addressed a meeting of the clergy; he said there were 300,000 Christians in Japan, of whom 25,000 were Anglicans.

Diocese of Saskatoon

It was heartening to all in the diocese, and also I am sure to our brethren in Qu'Appelle to learn of the speedy action taken by the General Synod in the matter of assistance to those in need in the dried-out areas. That a letter should have been sent out while the Synod was in session is an evidence that the sympathy of eastern Church people is aroused by our need and arouses grateful response. The cheerfulness of the majority of the farmers is amazing. Their gratitude for the rains which provided many of them with feed for their stock even though they have no wheat to sell is good to hear. There are grumblers but in almost every case the grumblers are those who have crops which are yielding them ten or fifteen bushels to the acre which at the market price of wheat is as good as normal crops. It is sad too to find in some cases such people paying a mere sixty cents a day for harvest help.

A rumoured report that this is the last of the dry years is filling many people with renewed hope and they are again looking forward to "next year".

Canon W. A. Ferguson with his wife and family has arrived in Saskatoon and is at present staying at the Teachers' Hostel. Mr. Ferguson is the recently appointed Principal of Emmanuel College.



Christ's Healing Miracles, by T. W. Crafer, D.D. 92 pages. S.P.C.K., Canadian Agents—The Church Book Room, 604 Jarvis St., Toronto. Price, cloth 75c.

I notice that the Rev. Leslie Weatherhead of the City Temple, London, recently came to Montreal to deliver a series of addresses to theological students. Dr. Weatherhead in the course of his ministry has given special attention to the work of healing physical ailments with a psychological origin. Those interested in the subject would do well to study this book by Dr. Crafer. In the introduction he says that he writes as a member of the Guild of St. Raphael which is seeking to revive the healing ministry of the Church. In his opinion the days are gone by when the priest could use with conviction the words of the "Visitation of the Sick" of 1662. "Doubt not that this is God's visitation." Health and healing are God's will. Were it not so, we should be trying to escape God's visitation and avoid his will, every time we send for the doctor. The spiritual and material means for restoring health should be used in combination, not in opposition. In discussing the healing of the paralytic as recorded in St. Mark, chapter two, he calls attention to the fact that our Lord healed first the man's soul, and afterwards his body and thinks this is full of significance for us. Those who seek divine healing today must make first a right preparation which must include the forgiveness of sins, which it is the duty of the Church to minister in her Master's Name.

The object of the book, says the writer, will have been achieved if it leads in some measure to a fresh study of the healing word of the Good Physician.

THE SCHOOL OF ENGLISH CHURCH MUSIC (CANADA)

Frequently we are asked why the S.E.C.M. advocates certain ways of doing things in the Church Services; just what is the criterion by which these ways are considered to be better than others.

First of all, the S.E.C.M. believes that music is an official part of the Services and should not be a matter for personal or local taste. The great Reformers such as Archbishop Cranmer held to this belief and in their eyes music was a most important aid to public worship. Amid all the conflicts of politicians and ecclesiastics, the great Archbishop, besides ordering John Merbecke of the Royal Chapel to set the old music of the Latin Rite to the new English text, himself prepared the music of the Litany.

Cranmer was merely profiting by the experience of past ages when he ensured that this music was perpetuated in the new English Prayer Book, music which through many centuries had become wedded to its sacred words, symbolizing the action of the moment. And here we would digress slightly and note that if the Offices were expected to be sung, it presupposes that the clergy could sing them. The unfortunately too common event in these days of a clergyman who has neither ability nor desire for music was certainly not envisaged by the reforming Archbishop. We do not believe that this is necessary, for tone-deafness (a complete lack of musical appreciation) is as rare as colour-blindness and we do not see that the ratio should be affected just because a man becomes a priest.

Yet, according to the great Poet-Laureate, Robert Bridges, a village schoolmaster, in one hour a day for six months, could teach children enough music, time and tune, to suffice the minor Canon of a Cathedral. So there would not seem to be any insuperable difficulties in the way. So much does, and should, depend upon the lead given by the parish priest that the S.E.C.M. has called into being many books for his assistance. These are obtainable at the *G.B.R.E., and the most recent publication of the S.E.C.M. is by a Canon of His Majesty's Chapel of St. George, Windsor. It is a reprint of a sermon "The Voice of Praise" preached last July by Dr. Edmund Fellowes, whose patient and scholarly research has restored to light so much of the almost forgotten music of England's "Golden Age", the 16th and 17th centuries. This pamphlet is obtainable free from the secretary of the S.E.C.M. and will be mailed on request to the G.B.R.E.

In the successive articles, we shall take the Daily Offices and the Office of the Holy Communion in turn, setting out what the S.E.C.M. recommends and the reasons or authority for their so doing.

*Books for the Parish Priest and his musical problems:

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| 1. Music and Worship—Report of Archbishops' Commission | 30c. |
| 2. Church Music in History and Practice—Canon Douglas | \$3.50 |
| 3. The Music of the Congregation—G. T. Fleming | 45c. |

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| 4. Choirs in Little Churches—the Rev. S. M. Morgan | 30c. |
| 5. The Priest's Part of the Anglican Liturgy—C. W. Pearce, M.A. | \$1.50 |



A CALL TO YOUTH

One of the most outstanding messages delivered by Mr. Baldwin, described by him as his last speech as Prime Minister, is that which was published in the London Times under the title "A Call to Youth".

This stirring challenge to young people has been reprinted in pamphlet form, and may now be obtained for the small sum of 30 cents per dozen.

Every member of the A.Y.P.A., Scouts, Guides, Girls' Auxiliary, Girls' Friendly Society, and all Young People's organizations should have a copy.

Order at once from the G.B.R.E. Supplies' Department, 604 Jarvis Street, Toronto.



THE BROTHERHOOD OF ST. ANDREW

Greetings:

The President and National Council of the Brotherhood of St. Andrew in Japan take this opportunity of issuing a preliminary notice of an International Conference of those interested in its work, whether as members, friends, or fellow Churchmen, to be held in Tokyo during the 2600th Anniversary of the Foundation of the Empire. This year also marks the 10th Anniversary of the founding of the autonomous national Brotherhood of St. Andrew in Japan.

The Services and meetings will be designed to give the visiting Churchmen a picture of the manifold activities of the Church in Japan—its worship, educational activities, medical activities, social service activities, autonomous missionary activities, its history in the past, its hopes for the future and its personnel. Opportunity will also be given to observe the varied activities of the Brotherhood of St. Andrew in Japan and to visualize its programme for the future.

More definite and formal invitations will be sent to you later. This notice goes to you with the hope that in your plans for 1940 you will earnestly strive to find the opportunity and time to give us the pleasure of welcoming you in Tokyo during the early summer of 1940.

Cordially yours,
TSUSMORU MATSUMA,
President.



"There is a Lad Here". Original stories for children, by Ivor S. Watkins. 64 pages. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis Street, Toronto. Price, paper 30c.

Here is a little book containing 20 simple stories which the author says he has told to children from 11 to 15 years, and which he thinks may be of some help to others who are engaged in the work of Sunday School teaching. That I entirely agree with him may be inferred from the fact that I have sent a copy of Mr. Watkins' book to a young friend of mine who has three children of her own. I hope we may have more stories of a like kind.

Diocese of Quebec

The Cathedral was the scene of a striking Service on Michaelmas Day when two deacons were raised to the priesthood—the Rev. Henry Harper, Assistant Minister of the Cathedral, and the Rev. Wm. Belford, son of Canon Belford of Richmond, who is proceeding to the New York General Theological Seminary for post-graduate studies. The candidates were presented by the Examining Chaplains, Archdeacon Jones and Canon Eardley-Wilmot, the sermon being preached by the Rector of St. Matthew's. The Litany was sung in procession. The Eucharist was sung to Merbecke by the Choir assisted by a number of the clergy. The Bishop wore a cope and was attended by Canon Belford as Chaplain.

Bishop's University, Lennoxville, has had one of the largest numbers on record of freshmen

entering college. Dr. McGreer, the Principal, in addressing the University on opening day warned the students of the dangers of a totalitarian state.

Dr. McGreer, Bishop Williams and other members of the Protestant Education Committee were asked to resign their posts by the Provincial Treasurer—a strange proceeding inasmuch as they were appointed by the Lieutenant Governor-in-Council for life, and he has not signified his desire that they should resign. No reason was given for asking for their resignation.

The Bishop of the Diocese is the honorary president of the Quebec Diocesan Colonization Society. A new settlement has recently been opened up near Cookshire and colonized chiefly by Church of England families. It is called Newport and will soon require a clergyman and a church.

HYMN BOOKS

The Revised Hymn Book that was approved by General Synod will not be ready until next Spring. We shall have a stock as soon as they are published. The prices will be 20c, 30c, 50c, 70c, \$1.10 and \$1.35 in cloth and various prices in leather.

The Combined Prayer Book and Revised Hymn Book will not be on sale any earlier than the above. Prices for these will be 75c 85c, etc., according to the size and binding. We shall have lists in plenty of time for orders to be sent to us. Beware of advance agents!

The Unrevised Hymn Book is still on the market. We are selling these at the regular prices, 15c, 20c, 25c, 50c, 75c, \$1.25, \$2.00 in cloth and at corresponding prices in leather. We have some lovely gift copies.

King George VI Prayer Books. These are now on hand in the cloth binding in 3 sizes, 35c, 75c and \$1.00.

The Great Primer Books for Prayer Desks, 11½ x 7½, are also in stock. Cloth, \$10.00; Sheepskin, \$20.00; Morocco, \$30.00.

Holy Communion and other offices are: Cloth, \$5.00; Sheepskin, \$15.00 and Morocco, \$25.00.

The Litany—Sheepskin, \$12.50; Morocco, \$20.00.

Combined George VI Prayer Books and Unrevised Hymn Book

We have these in two styles. The small size in Cloth, 50c, and in Moroccoette, \$1.00. Other styles are expected soon.

Combined George V Prayer Books and Hymn Book

7122—French Limp, round corners, gilt edges, gilt roll. **\$1.75 for \$1.50**

7120EA—Smooth leather cover, gilt edges, in these colours: red, maroon, green, brown. **\$2.00 for \$1.50**

1002—Genuine morocco, red under gilt edges, round corners, black, maroon, green, blue, grey, brown. **\$2.00 for \$1.50**

07634—Niger Morocco, limp, leather lined, silk sewn, round corner, red under gilt edges, gold line. Size 5¾" x 3¾" **\$7.50 for \$6.00**

GENERAL BOARD OF RELIGIOUS EDUCATION

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TORONTO

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One Communion and Fellowship

November

"Lord of the far horizons,
give us eyes to see
Over the verge of sundown
the beauty that is to be.
Give us the skill to fashion
the task of Thy command,

Eager to follow the pattern we may not understand."

The first scene in the story of British Columbia is in 1578, when Sir Francis Drake in the first British ship to sail the Pacific saw the long line of the snowy capped Rockies. He promptly named the country they o'ershadowed New Albion, which he took possession of in the name of Queen Elizabeth. Then he sailed away, and did not return.

Not till 1778, two hundred years later, did Captain Cook see the white crowned majesty of the great mountains, as he sailed to discover Australia. He merely noted the sight of Drake's New Albion, but Vancouver who sailed with him returned in 1793, to chart the coast. That same year Alexander Mackenzie, fur trader, reached the Pacific, writing in huge red letters on a rock, "Alexander Mackenzie, from Canada by land!" He had crossed the Rockies!

Next came Simon Fraser, for whom the Fraser River is named, and then the Hudson's Bay Company. They came by sea, for even a six months' voyage was easier than the journey through the mountains. So British Columbia (or New Caledonia as she was at first) was shut away from the Northwest as well as from eastern Canada. The Company followed their policy of fair dealing with the Indians, but they do not seem to have attempted any missionary work, though Sunday was observed, and prayers read by the factors in charge of each post.

In 1820 when Mr. West was appointed missionary to all the Indians of the West, there seems to have been an idea that he might also evangelize the Pacific Coast. He certainly wrote home explaining the country and urging that men be sent beyond the Rockies.

The first recorded work among the Coast Indians was done by a layman, Dr. Tolmie, surgeon at Fort Nisqually, who preached through an interpreter to the Indians that summer of 1833; and we

can believe that other Christian men among the Company's employees may have preached their faith to the Indians in words as well as in honest lives.

In 1843 the people of Vancouver Island, and New Caledonia on the mainland, were a few hundred white men, employees of the Company, and some 80,000 Indians. The Company had leased Alaska from the Russians, and their posts were all along the coast as far as Fort Francis (San Francisco). The States were waking up to the value of their Pacific coast, so the Company needed to take action. The treaty of Ghent, 1814, left the Canadian boundaries west of the great lakes to be settled later; whichever nation first explored and settled the country could hold it. So it was that the settlers at Red River held Manitoba for the Dominion-to-be.

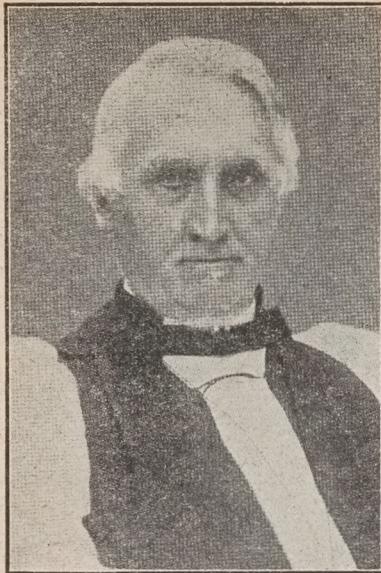
Many thought that the explorations of Vancouver and others under the British flag gave Canada to the British, certainly from Alaska to Oregon, for the Company's settlements were along the Columbia River. But the States insisted that a settlement must mean white women; Indian and half-caste wives did not count. So in 1843 James Douglas (of the celebrated old Scotch family) landed on Vancouver Island to found Victoria. Today British Columbia remembers him as her founder, for by his tact and energy we held our Pacific coast.

With him came the first ordained missionary to the Indian, one Father Bolduc of Rome, and though Douglas was a Churchman he gave active aid to this preacher of another communion. Then in 1849 our first priest arrived, sailing round the Horn to come to British Columbia by sea. He was the Rev. Robert Staines, Company's chaplain, and with him was his wife. He preached in the Fort Hall, there being no church,

and both taught in the school they opened. They also did some work among the neighbouring Indians. But the second chaplain, Rev. Edward Cridge, coming out in 1855, left a deeper mark on the country; indeed he is an outstanding figure in that old-time Vancouver colony. The year after he arrived the first church was opened. It has grown into the splendid cathedral, Christ Church, Victoria, B.C. Then, its "organ" was a flute and violin, one of which was played by the minister. Later a barrel organ was acquired. Mr. Cridge was a good musician and his music helped much to give him a hearing when British Columbia was invaded by the wildest horde of immigrants possible, for gold was found in Cariboo. Men of all nationalities, yellow, black and white, many criminal, poured in. Victoria became a city of 4,000 population, mostly housed in tents



Drake's Monument.



Bishop Hills.

and shacks. However, Douglas kept control; there was no lynch law as in California a few years before. His chaplain was certainly a worker; in a rented cottage he opened the first hospital. Today it has grown to the Royal Hospital. He worked in union with the Methodist missionaries who were coming out, for the gold finding had put British Columbia on the front page of the newspapers. Because of his school work he was made inspector of the public schools, when they were begun. He was chaplain at the opening of the first legislature. Then he wrote home for more men, and emphasized the need of an organized Church, his letters being the main cause of another of our missionary allies coming forward to aid in establishing the Church. Miss (afterwards Baroness) Burdett Coutts, millionaire and philanthropist, endowed the newly created diocese of British Columbia, with the Rev. George Hills as its first bishop, in 1859. For over thirty-three years he did a man's work on the coast, travelling in "stout country shoes, corduroy trousers, coloured woollen shirt, leather belt, axe on shoulder, with pack horse laden with blankets, a tent, bacon, sack of flour, kettle and frying pan".

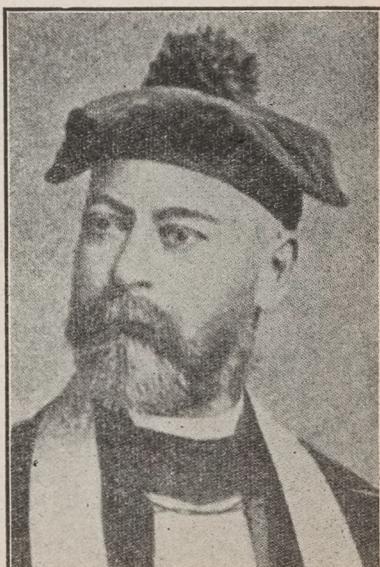
His congregations were "British, American, Mexican, Chinese, Negro and Indian, these last too often degraded by white man's vices and maimed by his diseases". He was a man of fine natural gifts, all consecrated to serving God and his fellow-men so that British Columbia and our Church on the Coast were happy in their first bishop. During his years of service he saw the forming of the Province of British Columbia, in 1871. His own diocese was divided into three, Caledonia being created in 1879, with William Ridley as the first bishop. This was largely an

Indian diocese, including as it did the Queen Charlotte Islands. Then in 1880 the diocese of New Westminster was formed, its first bishop being A. W. Stillitoe. Then Bishop Hills saw, too, the completing of the great transcontinental railway, linking the Coast to the northwest and with the first Canada. Lastly he saw villages of tents and shacks grow into fair cities; there was the multiplication of churches and ministers, and the development of a splendid missionary work.

There is also the story of Metlakatla, the magnificent attempt of William Duncan to found a Christian Indian settlement kept separate from the vice and whisky of the white man. The work of the Rev. W. H. (later Archdeacon) Collinson among the fierce Haidas of Queen Charlotte Islands is most graphically told in his book, *In the Wake of the War Canoe*. That work was begun by a layman, one Captain Prevost of the British navy.

Some American sailors being held by the Haidas, Prevost, in H.M.S. *Virago* then patrolling the coast, went to punish the Indians and fetch the captives. While matters were being arranged the chief's son was kept on board as a hostage; Prevost was very kind to the lad, and on leaving gave him a Bible. Though unable to read, the Indian kept this carefully till the coming of Collinson, when he, a chief, almost at once accepted the truth and was baptized.

Among the leaders of our Church on the coast we must mention Father Pat. He came out in 1885, from Ireland, the Rev. Henry Irwin. He was chaplain to Bishop Stillitoe and worked hard. A year after his happy marriage his wife and babe were taken, and the bishop's chaplain became known as Father Pat, "saint of construction camps and mining towns". There are a



Bishop Stillitoe.

hundred stories told of him, some may be legends, but all show the spirit of the man and the influence he had over the roughest characters. He died in Montreal on his way to pay a visit to his people in Ireland, but British Columbia demanded his body to lay in state in his church at Rossland. Then he had a public funeral. But when it came to erecting a monument to him, who had always counted himself a servant to any in need, it was judged that nothing could be more fitting than a large drinking fountain, and above it a lamp held high.



Part of modern Vancouver.

Torches for Teachers. Stories, anecdotes and facts illustrating the Church's teaching, by Maud M. Higham.

Miss Higham who has compiled this book will be remembered by many of the clergy and Sunday School teachers of the Diocese of Ottawa as the youthful graduate of St. Christopher's College, London, who conducted training classes for Sunday School teachers in that Diocese some twenty years ago. After returning to England she joined the staff of St. Christopher's College. Miss Higham has published several books of Sunday School lessons, and also Blackboard Drawings for purposes of illustration.

In the preface to the present publication she says that "the hall-mark of a good teacher is to be 'ever ready' with an anecdote or story which will improve or enlighten what he wants to teach." At the same time she urges the importance of carefully selecting the illustrations that are used and then only telling them sparingly.

The book is divided into two parts, the first including anecdotes that may be read in connection with the Church Catechism, and the second with the Church Seasons. In the brief space allowed for a review it is impossible to give an adequate idea of the contents of this really wonderful collection of stories and anecdotes. I may however be allowed a brief reference to two or three.

Under the heading "Baptism" we have the

story of how Bishop Brent in the Philippine Islands dealt with a native who thought himself possessed of a demon. He baptized him, but assured him first that Christ would put His arms round him and drive out the evil spirit forever. "He went away," said the Bishop, "freed from the weight of the demon, and filled with indwelling spirit of God."

The first Commandment is illustrated by calling attention to the fact that the idols of old time are being replaced by a new idol, the State. The utterances of Hitler and Mussolini are quoted in proof of that statement. In Japan the same thing is happening. In the light of these circumstances the first Commandment takes on a new significance.

In connection with Ascensiontide we are told the story of missionary progress in the Province of Shensi in North China, where there is a Nestorian tablet first erected in 781 A.D. and which records the Christian mission to China under a Nestorian priest in 635. It is interesting to recall the fact that when the Chinese Board of Missions was created a few years ago, work was undertaken in this Province of Shensi without any foreign help either in men or money, and that when the time came to elect a Bishop for the diocese, the first choice fell on the Bishop of our own Canadian diocese of Honan, Bishop Lindell Tsen.

Torches for Teachers is very heartily commended to teachers both in the Sunday School and in the pulpit.

The Parish Communion. Edited by A. G. Hebert, S.S.M. S.P.C.K. Canadian Agents, Church Book Room, 604 Jarvis Street, Toronto. 311 pages. \$2.25

This book contains fourteen essays on the Holy Communion, each written by a different authority and each dealing with a different aspect of the Sacrament. Its spiritual aspect, its place in the Church in New Testament times, its relation to personal devotion and daily life and work, and use in country and town are ably discussed. Instruction in worship and preaching at the celebrations each form a chapter worth the price of the book. The essays are the result of an uneasiness about the growing custom of making one's Communion at an early hour and worshipping at a later Service. "It is a sharing of experience on the part of those who have introduced a Service which is sung at an hour early enough to make fasting Communion possible, and is in many cases followed by a parish breakfast. But, the writers are convinced that far more is involved than a change in the hours of Service. The idea of the Holy Communion as the Corporate offering of the Church needs to be re-thought in the light of its doctrinal and practical implications." While many statements may be questioned by Canadian clergy, this book should be read by every one interested in making the best use of this Sacrament which our Lord Himself has given us. It will make an excellent basis for a deanery discussion. All will approve of the objective which the writers have set themselves; possibly in Canada a way may be found by a discussion of this thought-provoking book.



The Forgiveness of Sins, by E. Basil Redlich. Canon Redlich treats the forgiveness of sins both historically and doctrinally. The emphasis is on the essential condition of forgiveness. The book is very thorough. 340 pages. . . . \$3.25

REVIEW

"The Pauline Epistles and the Epistle to the Hebrews in Their Historical Setting". By F. J. Badcock, D.D.; S.P.C.K. Canadian Agents, G.B.R.E. \$2.50

"A brilliant study of New Testament problems" is a description applied to this book with much truth. Dr. Badcock has reopened a number of questions which many had thought were practically settled. He argues for the authenticity of the thirteen Pauline Epistles, but with changes of order and dates from those generally accepted. He places Galatians first, followed by 2nd and 1st Thessalonians (in that order), then Philippians, Colossians, Philemon, followed by letters to Corinth and Rome with the Pastoral Epistles dating from the same period; and Ephesians last of all written from Cæsarea. He suggests that the Epistle to the Hebrews is a joint production (notice "we" almost throughout), St. Paul and St. Barnabas, St. Luke, and Philip the Evangelist, all having a part in the production, with the pen of St. Luke, the voice of St. Barnabas and the mind of St. Paul.

We may not be convinced that the author has proved his case, but he is a thoughtful scholar with independent mind and judgment and fresh ideas, and the students for whom the book is specially meant will have to weigh his arguments once more.

To all students of the New Testament, the book will be full of interest. Many minor suggestions seem to throw light on the probable movements of St. Paul with which St. Luke in the Acts does not deal. (See 2 Cor. XI and XII.) The reviewer has found the book, both in its main points and in its minor questions, very fresh and informing.

—H. H. Bedford Jones.

"His Name is called The Word of God" Movement

A Christian Fellowship within the Church of England.

"After this manner therefore pray ye: Our Father, which art in heaven, Hallowed be thy name."—St. Matthew 6: 9.

When ye pray, said the divine Master to His disciples, say "Our Father . . . Hallowed be thy name." A thing is to a man's mind what he names it; the Name of God in each age and nation was an expression of the human conception of the character of God in that age and nation. In Proverbs, chap. 30, v. 4, the question "What is his name . . . canst thou tell?" was the unanswerable problem of the ages. At a given moment in history Jesus, the Son of God, gave to humanity the spiritual conception of the Fatherhood of God by bidding us speak into the infinite, the all-embracing, understandable name—Father. This same Jesus, the revealer of the Fatherhood of God, made it definite also that "God is love", and that to hallow His Name is to make it known. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake", was Jesus' reply to the enquiry of Philip "Lord, show us the Father and it sufficeth us". Live, said Jesus, knowing that God is your Father; live as such a Father's son should live, humbly, prayerfully, doing good to all men, enemies included, and you will have "Shown the Father"; others will believe that God is your Father and you will have hallowed His Name.

The third Study on the Book of the Acts by the Rev. J. T. Robbins, M.A., rector of St. John's (Garrison) Church, Toronto, will be issued shortly. The whole series, as they appear, is available to members interested. Stamped envelope should accompany requests for information of "His Name: The Word of God" Movement. Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto 3, is the Registrar.

Dolores Orgill, Josephine Lorraine Orgill, on October 24th.

Wedding—Fulton James Tanton to Dorothy May Watmough, on October 17th.

ST. MATTHEW'S MISSION

The W.A. had a Sale of Home Cooking and Tea on the 19th. His Lordship the Bishop came in for a cup of tea and we were also very pleased to see Mrs. Horace Reid, the Diocesan President.

ST. MICHAEL AND ALL ANGELS

A very successful Harvest Supper was put on by the Ladies' Circle, the proceeds amounting to about \$20.00.

The ladies were honored by a visit from his Lordship the Bishop who was a guest at the supper table.

Baptism—Audrey Ann Cardall, on October 10th.

ST. PAUL'S, JASPER PLACE

The W.A. held a successful Harvest Tea in the church on the afternoon of October 13th. Mrs. Stoll and Mrs. Dallamae received the guests and Mrs. C. T. A. Clough and Mrs. Kenwood poured tea. Other members of the W.A. assisted in serving. During the afternoon Bishop Burgett presented Mrs. J. Sharpe (the former Miss Emma Hayne) with a handsome floor lamp, the gift of the congregation, and a slight recognition of her many years of service to the Sunday School of which she was both Superintendent and teacher.

The Sunday School has now re-opened. The staff are holding an Armistice Tea on November 10th from three to six in aid of the Sunday School funds.

The 18th Guide Company, under the leadership of Miss Leorna Garrett, have resumed activities for the fall. They meet every Friday at seven p.m. and would welcome new recruits. The Brownie Pack has also re-organized and hold meetings on Friday afternoon at five o'clock.

The Cubs with Mr. Leonard Veats as Cubmaster meet every Monday evening at 7.30.

ST. JOHN THE BAPTIST, RIFE

On Friday, 8th October, a very successful Fowl Supper was held in aid of the Church Funds. A large crowd gathered, the ladies bringing fowls, cakes, pies and other eatables. One lady was not satisfied in bringing 9 fowls, but in addition had collected \$10 from members of her family and from friends. After the supper all pies, cakes, butter, etc., left over were sold, together with a quilt which had been very kindly donated. After paying the expenses, over \$70 was available for the Church Funds.

The Rural Deanery of Vermilion

VERMILION MISSION

Harvest Festival Services were held at St. Saviour's and at Thornciffe on Sunday, September 26th, and in each case good congregations were in attendance, both the School at Thornciffe and the Church at Vermilion were tastefully decorated, but special mention should be made of the decorations at St Saviour's, which were unusually

beautiful. Ottawa came next with its Harvest service on October 10th, and here also willing hands had made the most effective grouping of "Fruits of the Earth" and the service was bright and enjoyable.

October 3rd will no doubt live in the memory of the Bishop, as a busy, happy day, commencing with a Celebration of the Holy Communion at 8.30 a.m. He held a Confirmation Service at 11 a.m., with a capacity congregation, when eight candidates, all from the rural parts of the Mission were presented, and to whom he addressed words of kindly counsel, that will live long in their memories. Next he spent about two hours in conference with representatives from the rural points at which services are held in an endeavor to discover means to carry on more effectively the work of the church and its witness to the truths of the Gospel, and ended by preaching at the evening service, a very busy, but a very worth while day.

Confirmed—Ross Barrington Taylor, Ronald Blackwall Playne, Alfred John King, Mrs. C. Robson, Rosie Helen Van Patten, Berta Emily Van Patten, Edith Margaret Scarfe, Joycelyn Charlotte Neale King.

A Ruri-decanal meeting was held in Vermilion on Tuesday, October 26th with representatives from all parishes in the Deanery present. The main business of the day was the consideration of the needs of the Diocese for 1938, and the Archdeacon very ably presented the situation as a challenge to missionary effort. The increases asked for from the various centres were carefully considered, and in each case accepted as a challenge to intensive effort, in a spirit of loyalty and desire to do all that can be done to meet them in full. A feature of the days meetings was the presence of Thomas Faithful of the Frog Lake Indian Mission, and his interpreter George Fidler, who had travelled by team and wagon from Frog Lake in order to be present at the meetings. Thomas addressed the meeting telling of the work of the Church at Frog Lake, and pleading for the sympathy and understanding of his white brothers with the people of his own race. After lunch at the Vermilion Hotel, a group photograph of these attending the meetings was taken, and at the conclusion of the afternoon session, the delegates were entertained at tea by Mrs. Leversedge and the Rural Dean.

Following tea the representatives of the Vermilion Mission held a short conference to formulate plans for implementing certain proposals made at the former conference with the Bishop on October 3rd, the Archdeacon very kindly took part and made valuable suggestions. A busy, happy, profitable day.

CLANDONALD

During the first week of October a box car of vegetables was loaded under the auspices of the church. Contributions were received from the community at large, and this applied also to the districts of Landonville and Peat. It is understood that this well filled freight car was sent to Hilda, Alberta. There it will no doubt be welcome very sincerely.

Clandonald W.A. had a very successful chicken supper on the 20th of the month. It was a record affair in several respects; most noteworthy points being the large number of diners, the speed of the service, the alacrity with which the gentlemen of the carving instruments portioned the fowl, and

not least, the gratifying financial returns. W.A. members feel very efficient and will no doubt conclude the sale of work and tea in November, in an equally accomplished fashion.

Harvest Festival in Clandonald was a happy event too. Attendance was splendid, and all present entered heartily into the spirit of the service, with its especially appreciated theme of thanksgiving.

Marriages—October 21st: Angus Good of Rusylvia to Margaret Hunt of Marwayne.

October 24th: Henry Benson of Derwent to Willa Burns of Derwent.

Deceased—Mrs. Farby, Sr., on October 21st. Funeral in Clandonald, and interred at Camrose.

IRWINVILLE

Congratulations to the congregation at this point for they have the basement excavated and foundation laid for their new place of worship. This is a happy forward step, and one which all parishioners have been looking to for several years.

Very best wishes of the congregation go to Margaret Kent and Angus Good, who were recently married at Clandonald.

LANDONVILLE

After a good summer and fall series of sessions, Sunday School services have been suspended for the winter. It is to be hoped that pupils will follow up as closely as possible their Sunday School by Post papers.

We shall miss Mr. and Mrs. Semple who have gone to Victoria again for the winter. Quite a few of our young folks have gone to nearby towns to continue educational work. It will be a good thing when spring rolls around and our absentee parishioners are with us once more!

PEAT

Another good congregation for the second time in a month, to meet the vicar for Divine Worship, and this time many persons to receive their communion. It is good to note the several young folks and children who attend the services; and also congratulations are in order for the very good singing at the services. We hope to have the benefit of instrumental assistance in the near future, as one has promised to try the accordian, and for this, thank you.

Rural Deanery of Wetaskiwin

WETASKIWIN

Annual Meeting of the Deanery Woman's Auxiliary

The Woman's Auxiliary of the Deanery of Wetaskiwin held the annual meeting in the Parish Hall of Immanuel Church, Wetaskiwin, on Wednesday, 20th October. The meeting was preceded by a Celebration of Holy Communion in Immanuel Church, conducted by the Rev. W. M. Nainby, Rector and Rural Dean, assisted by the Rev. A. Elliott of Leduc.

In the absence of the local President, Mrs. R. Manley gave the address of welcome to the visitors, which was responded to by Mrs. Baker, of Bittern

Lake. The Deanery President, Mrs. Barnett, was in the chair, with Mrs. E. V. Wright (Camrose), Secretary. Both were re-elected to office for the ensuing year.

Visiting speakers included Mrs. Reed, Diocesan President, who spoke of the recent meeting in Halifax; Sister Isabel; Mrs. Conn, Social Service; Mrs. Clough, Little Helpers; and Mrs. Sutherland, Girls' Auxiliary. The Rev. W. M. Nainby also addressed the meeting and spoke of the new camp site on Pigeon Lake which he hoped would soon be developed, and urged for the support of the whole Deanery in this project.

Nearly sixty W.A. workers were present, and some splendid reports from the branches were presented.

The Wetaskiwin W.A. served tea, after which Evensong was held in the Church, conducted by the Rev. J. Burrows, of Sedgewick.

IMMANUEL, WETASKIWIN

During the past month our annual Harvest Thanksgiving was held. We in this district have been most abundantly blessed, and we feel deeply grateful to God for the bounteous harvest. It is doubtful if garden produce has ever been so plentiful. The vegetables used in our Harvest decoration were shipped to the dried-out area. A large congregation attended the Thanksgiving Service and the church was filled to capacity. The Rector preached on the text "Honor the Lord with they substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Of recent years our church buildings have not received much attention, and we now find we shall have to re-shingle the church roof. We hope to do this by means of donations from all church members, in the form of shingles, nails and building paper. We have already been promised some ten thousand shingles, and we have every confidence that the remainder will be forthcoming.

The A.Y.P.A. has met each Wednesday, and Harry Newby was elected President, with Cecil Heath as Secretary-Treasurer.

The Woman's Auxiliary held meetings this month at the homes of Mrs. Baker and Mrs. Montgomery. The Fall Tea and Sale was very encouraging, and plans will soon be made for the annual bazaar.

ST. ANDREW'S, CAMROSE

It is with much regret that we have said goodbye to quite a number of our church people this summer. Mr. and Mrs. F. Stewart and family, Mr. and Mrs. Rose and family, Mrs. D'Alton and family. Our already small congregation will miss them very much, and especially the Sunday School. We wish them happiness in their new surroundings.

A reception for Normal School students, and Lutheran College students was held at the rectory, when the Choir and Sunday School teachers were also entertained by the Rector and Mrs. Wright. Refreshments were served, and everyone enjoyed the happy time.

A very successful rummage sale was held by the members of the W.A. Thanks are due to those members who worked so hard, and to Mr. Killam who loaned his building for the occasion.

Harvest Thanksgiving Services were held at Camrose and Willowdale on Sunday, October 10th.

The church and hall were tastefully decorated. The services were well attended. On the invitation

of the Rector, Mr. G. J. Baker of Bittern Lake, gave a stirring and much appreciated address.

Gifts of fruit were afterwards taken to the sick of the parish.

The Men's Club met at the home of Dr. H. B. Ness to make a presentation of a pipe and tobacco pouch to Mr. F. Stewart for some time People's Warden, who has now left the district.

Mr. G. Haverstock made the presentation, and Mr. Stewart suitably replied.

Children's Day Service was observed in the Sunday School on October 17th. Mrs. Slight, our hard working Superintendent, arranged a very instructive and pleasing programme. Each class making some contribution. It was a great moment for the tiny ones when they recited "Suffer the little children to come unto Me."

Mrs. H. B. Ness, the W.A. President, and three members attended the W.A. Deanery Meeting held at Wetaskiwin. The sessions were very much enjoyed.

Burials: Alice Farley, aged 83 years 10 months, of Clandonald.

ST. DUNSTAN, BITTERN LAKE

The Harvest Festival was held on Sunday, October 3rd, and was well attended. The congregational singing was very hearty and much enjoyed. The church was beautifully decorated by the members of the W.A. for the occasion.

W.A.—W.A. meetings are held regularly every two weeks. Special missionary study at these meetings make them most interesting.

Mrs. G. J. Baker, President of the W.A., and three members attended the W.A. Deanery meeting in Wetaskiwin.

Sunday School—We are delighted to announce that a small Sunday School has been started. Miss Caroline Butcher has generously offered her services. We thank Caroline, and may we remember her in our prayers.

ST. LUKE'S, DAYSLAND

The Harvest Thanksgiving Service was held on Sunday, October 17th, when the church was filled to capacity. The ladies of the W.A. had the church beautifully decorated for the occasion. St. Andrew's Church Choir were in attendance, and the hearty singing was much enjoyed. The Rector thanked the Camrose Choir on behalf of the Daysland congregation for their attendance at the service. Mr. and Mrs. Burrows afterwards entertained the choir to tea.

W.A.—Mrs. R. Simonsen, President of the W.A., and four members attended the Deanery meeting held in Wetaskiwin.

Arrangements have been made to hold the Christmas Bazaar on November 20th, in the Legion Hall.

SEGEWICK

All the points in the Parish held their annual Harvest Festivals during the past month. The churches were beautifully decorated with grain, flowers and vegetables, and a good attendance at each services brings home the fact that we still acknowledge our dependence to God for all material and spiritual blessings.

St. John's, Sedgewick held a flower service for the children October 3rd, which was well attended.

The Choir at St. John's has been re-organized and added dignity to the Harvest Festival when they marched up the aisle in their robes for the first time.

St. John's W.A. are busy preparing for their

annual bazaar and fowl supper to be held at the end of the month.

ALL SAINTS', LOUGHEED

Another blow has fallen upon this poor church in losing Mr. and Mrs. A. Brown from our midst. They have been faithful workers in the church for many years, and we shall miss them greatly from our midst. We wish them all of God's Blessings in their new home.

One by one the families are leaving the district and it is a great struggle to keep the doors of the church open. The old stand-bys of the church are going away and no new families taking their place.

LEDUC AND MILLET

It was good to have with us on Sunday, 24th October, our Bishop, who came both to Leduc and Millet. At Leduc he took part in and gave the address at the morning service and in the afternoon there was a Confirmation at St. John's, Millet. There was a Reception for the Bishop at the home of Mrs. Thorn after the service.

The following were Confirmed: Robert James Roach, Leduc; George Eric Moore, Millet; Edwin Geoffrey Thorn, George P. Jones, Harold Naylor Jackson, Nancy English, Joan Lilian Bear, Elsie Annabelle Lawrence.

Two church families are at this time leaving Leduc for the Coast, Mr. and Mrs. Phillip Shaw, who have been with us for many years, and Mr. and Mrs. Smith, who in less than two years ago we were glad to welcome to our congregation. We shall miss both families but do wish them God-speed and a happy life wherever they may reside.

As a part of the programme for Children's Day, 17th October, Mrs. Brinker, the Little Helpers' Secretary for St. John's, Millet, brought her members to the afternoon service and during their own service the Little Helpers presented their missionary boxes.

Sunday, 10th October, was the Harvest Thanksgiving. We had a wonderfully fine day for this and both churches were filled. The Spirit of Thanksgiving and the desire to give back some token of gratitude to God is becoming evident at these services, which is as it should be.

The W.A. at Leduc held a very satisfactory Home Cooking Sale on Tuesday, 26th October, and are now busy with preparations for a Bazaar in early December. The Millet W.A. have been working throughout the year for their Annual Sale of Work. All our church women should be members of these W.A.'s and their help is needed. Will those who are not at present members ask themselves if there is really any good reason why they should not belong to a society which has as its aim missionary work both in their own church and outside?

ST. MARY'S, PONOKA

One of the largest congregations on record attended the annual Harvest Thanksgiving Service this year. The church was filled, and also most of the Parish Hall. A splendid number of workers had decorated both the church and hall with harvest decorations, and we were delighted that so many were present for the Thanksgiving.

A Confirmation Class has been started, and meets on Tuesday evenings. The Bishop will be in this parish for the Confirmation on the last Sunday of November.

The A.Y.P.A. is meeting each Monday, and Roland Plant has been elected President. A Work Night, when articles will be made for the Sunday School booth at the Bazaar, is the next programme, to be followed by a Hallowe'en Social and a debate.

The W.A. met at the home of Mrs. Byers. A good representation attended the Deanery meeting in Wetaskiwin, and thoroughly enjoyed the meeting.

The choir is making a great contribution to our church services. We now have about twenty-five in their choir robes, and we look forward to some excellent choir music this winter.

Rural Deanery of Jasper

ST. MARY AND ST. GEORGE, JASPER PARK

The phenomenally wet summer has been succeeded by a remarkably beautiful autumn, at the time of writing incredibly warm for October. Rain every Sunday in August ruled out the usual mountain-side observation of the annual Edith Cavell Memorial Service, but holding it in the church made possible the attendance of many who had never had the privilege of attending the service at the foot of the glacier, and who greatly appreciated the opportunity thus afforded them.

Our Harvest Thanksgiving Service was held, as usual, on the last Sunday in September, when the mountains were all touched with flame and the lower hills such as a mass of glorious foliage that one might say the village at the confluence of the Miette and the Athabasca "Lay in a golden chalice," while inside the church whose beauty was enhanced by the offerings of fruit, flowers, and autumn leaves a grateful people rendered thanks where thanks is obviously proper and due. Among other causes of thanksgiving there is the installation of storm windows for the nave, and some further insulation for the church building. After all, the heating of the surrounding air through lack of insulation in the past has been as expensive as ridiculously futile.

On 21st October the Little Helpers had their annual party. This rally of children under Sunday School age and their parents is an unostentatious work or department of our W.A. for which much credit is due to Mrs. F. A. Jackman, its convenor.

We welcome to the Sunday School staff Mr. J. McClung, and hope his work among us in that department will be happy and useful. Due to others leaving the parish we have a need for two teachers for primary classes.

At the end of October the parish sustained a loss in the departure for the Coast of Mr. and Mrs. Harry Sparkes. His memory will long be green in Jasper, as the "King Bee" of the working party of men of the congregation, who, over a period of a few weeks, met night after night to clear away the underbrush and many of the trees around the church, haul away boulders, fill holes and hollows, and lay the foundation for the beautiful lawn which is now one of the boasts of the village.

In the removal of Mr. and Mrs. A. Sherriff and family the community suffers another loss. Although not members of our communion Mrs. Sherriff freely assisted us at cantatas and other special services with her not inconsiderable musical ability, and their daughter, Charlotte, was assistant leader of the Brownies.

With all the parish we are sorry to hear of the accident involving serious injury sustained by Mrs. George Arkwright, and we hope for her speedy re-

covery and early return of her cheerful presence among us.

HOLY BAPTISMS: George Rodney Hanson, 1st August. Ruth Ellen Owen, 22nd August; Edwin James White, 22nd August; Robert Glen Baxter, 22nd October; Barbara Gaile Jeffery, 22nd October.

HOLY MATRIMONY: 24th August, Alexander George Anthony Allan MacKenzie and Marjorie Agnes McGuire; 29th August, George Edward Mills and Alga Rolof; 2nd September, Don Hoover and Susan Josephine Anderson; 7th September, Alexander Angus Bonner and Isabel Eleanor Elizabeth Cowie.

BURIALS: 17th August, Hilda Victoria King; 8th September, Nellie Ellen Boyd; both interred in Jasper cemetery.

EDSON AND ST. PAUL'S MISSION

St. Catherine's junior choir went to the Harvest Festival services at Peers, McLeod Valley and Hattonford. The organ in St. Catherine's has been moved from the chancel, in order to make room for combined senior and junior choirs.

Owing to the fact that the Rev. T. J. Matthews is suffering from an attack of influenza, services in Edson, Peers and McLeod Valley were taken today, the 24th of October, by Mr. Gregg and Mr. Tucker, as they have been when the rector is away on the mission work.

Guests at the rectory this month have been Dr. and Mrs. T. E. Montgomery, parents of Mrs. Matthews.

The parish hall ceiling has been lined with shavings, donated by Mr. Bell, which will be a great help in heating the hall during the coming winter. Mr. Hutchinson provided a team and wagon in this connection.

The Junior Girls conducted their tea in the parish hall very successfully on Sept. 25th, with the assistance of Mrs. Nevill, Mrs. Jeffery and Miss K. Jeffrey, their leader. They kindly donated a load of wood to the parish hall. The girls also gave a farewell party on the 13th of October in honor of Miss K. Jeffrey, who has left Edson to take a position at Jasper. They invited the Beginners' Sunday School class, whom Miss Jeffrey has been teaching. All our good wishes go with Miss Jeffrey in her new work; she will be greatly missed among us.

The church in Cadomin has been re-decorated with the help of Miss Rossiter; this will be much appreciated.

The A.Y.P.A. held a Youth Conference on the 22nd and 23rd of this month. In the absence of Mr. Potter and Mr. Sims, whom we hoped to have with us, this was very kindly and ably conducted by the Rev. S. F. Tackaberry of St. Peter's, Edmonton. The conference started by a general get-together and social evening on Friday evening, when Mrs. Glover and Mrs. Nevill represented the W.A.

On Saturday, Holy Communion at 8 a.m. was followed by breakfast in the parish hall, provided by the members' parents. The Rev. Tackaberry officially opened the conference by an address to the young people on the general aims and duties of the organization. Then four discussion groups were formed to deal with the following subjects: Youth and the money problems; use of leisure time; choosing a vocation; and youth and its relationship to the Church. In this, the Rev. Tackaberry was assisted by Mr. Peterson, High School Principal, and Miss Thomas, Home Economics teacher. At 2 p.m. findings from these discussions were presented, and resolutions taken, and the Rev. Tackaberry gave

another address on these resolutions. At 5 p.m. the young people had their closing service; and at 7 p.m. a banquet in the parish hall. Guests included Rev. N. D. McGinnis of the United Church, and Mrs. McGinnis, Mr. and Mrs. Peterson, Mr. and Mrs. Jellis, and Mrs. Matthews. Mr. Jellis was Toastmaster, in the absence of the Rev. Matthews. Mr. McGinnis gave a very fine address to the young people. The banquet was followed by a social evening. Arrangements for the banquet were undertaken by the ladies of the W.A. Everything went very well indeed, though we greatly missed the rector, owing to illness.

We hope to have the Rev. Harding Priest in this parish early in December.

DRAYTON VALLEY

The first service to be held in All Saints' Church, Drayton Valley, was one of Thanksgiving, Harvest Thanksgiving, when some sixty people gathered together, some from their homes miles away, in the beautifully decorated church. There were sheaves of grain and vegetables everywhere, and in the church porch stood ten sacks of mixed vegetables that could not be used in the church for decoration.

The service was conducted, and the address given, by Capt. F. W. Baker, C.A., the text, "Man can not live by bread alone." The singing, lead by the newly formed choir was hearty, it was altogether a service of real thanksgiving.

Harvest services were also held in the school houses at Pembina and Rocky Rapids, each was beautifully decorated with sheaves, vegetables and lovely late pansies and plants brought from neighbouring homes, here, too, the singing of such old favourites as "We Plough the Fields," and "Bringing in the Sheaves," was most hearty.

Sunday, October 10th, was the day chosen by the Bishop of the Diocese for the dedication of the new church at Drayton Valley.

To be known as All Saints', the church marks another step forward in the work of this Mission. For the past year, the congregation has worshipped in the living-room of the Mission and Nursery Centre, built in 1936 as a memorial to the late Lady Agnes Farren. Steadily increasing congregations necessitated a larger place of worship and the new church, a frame building measuring 24 by 44 feet, is designed to meet this need.

Holy Communion was celebrated at 8 a.m., with the Bishop as celebrant. A set of communion vessels, the gift of the Dominion Board of the W.A., were dedicated by his Lordship at this service.

The church was filled to overflowing for the Service of Dedication at 11 a.m., when the building and its furnishings were dedicated by the Bishop to the Glory and Service of God. Reminding the congregation of their duty to God and their church, his Lordship appealed for support and co-operation in the work which is being carried on in this Mission.

The Sacrament of Holy Baptism was administered at 2 p.m. by the Rev. Wm. Elkin, and this service was followed at 2.30 by the consecration of a portion of the cemetery. Evensong was sung at 8 p.m. with the Bishop again delivering a splendid address.

Our thanks are tendered to the Building Committee for their efforts in the building of the church, to those who gave their time and labour gratis in its erection, to the Bishop's Messengers and Nurse Whittaker for their help and co-operation; to the choir for their beautiful rendition of the music for the dedicatory services, and last but by no means least, to those friends in Canada and England who, through their generosity, made possible the erection of the Church of All Saints.

ST. MARY'S PARISH, BARRHEAD

Harvest Thanksgiving services were held at Heaton Moor and Fawn Lake on Sept. 26th, at Barrhead and Sion on October 3rd, and at Belvedere and Glenreagh on October 17th. At each of these services large congregations were present to thank God for His mercies to us during the past year and especially for the blessings of Harvest.

The annual meeting and service of the Barrhead branch of the Little Helpers were held on Saturday, October 23rd. About thirty parents and children were present. At the service, which was conducted by the vicar, the children presented their mite boxes. After the service parents and children played a few games and had tea in the vicarage. We were very pleased to see the parents so interested in this work.

The Sunday School resumed its activities after a long period of inactivity due to various epidemics, on Sunday, October 17th. The teachers for this year are: Mrs. Brown, Mrs. Williams, Mrs. Wolff and Miss Zylenko.

A play is now being prepared under the direction of Mr. Watherston. We hope to put it on early in December.

The W.A. is very busy preparing for their annual bazaar which will take place in the latter part of November.

HOLY BAPTISM: Warwick Stuart Meakin and Mary Joan Meakin, October 3rd. Janet Mary Elizabeth Noakes, October 10th. Allan Elmer Munroe, October 10th.

HOLY MATRIMONY: Melvin Frankson and Evelyn Ruth Sallee, October 5th.

MAYERTHORPE AND DISTRICT

At the time of writing Harvest Thanksgiving services have been held at nearly all centres throughout the Mission. Attendances have been good, as well they might be, for we have great cause to give thanks to God. Probably none realize this fact more than those who have come up to this country from the dried out areas.

The donations of bottled fruit so generously offered at the Harvest Thanksgiving services were given to the Sisters of St. John, who are doing such a splendid work in Edmonton.

The appeal sent out from the distressed areas in southern Alberta was answered by Mayerthorpe with a car load of potatoes and mixed vegetables. Many in the community gave readily and generously but the callous indifference manifested by some makes one realize afresh that man's heart must be changed before changes in our political structure can bring order out of chaos.

On Sunday, October 17th, the congregation of St. Luke's, Mayerthorpe, observed its Patronal Festival. There was an excellent congregation which included nearly the whole Sunday School. At this service the Bible awarded by the G.B.R.E., on the result of the May examinations, was presented to Phyllis Watson by the Vicar. A similar award was made through the S.S.B.P. to Gordon Markle of Lily Lake. In the course of his address at this service the Vicar stressed the need for the co-operation of the home with the Sunday School in the religious training of the children; pointing out that the work of the Sunday School must be largely nullified by an indifferent or Godless home atmosphere.

The congregation of St. Mary's Church, Sangudo, has been strengthened by the inclusion of the new school inspector, Mr. Aikenhead. Mr. Aikenhead has taken over the secretaryship of the vestry, a

position formerly occupied by Mrs. Leslie Edge, before her marriage.

During the winter months week night service will be held in St. Mary's on the first Wednesday in the month at 8 p.m.

In St. Saviour's Church, Greencourt, instructional classes will be held on the second and fourth Thursday in each month at 8 p.m. These classes are open to all, though primarily intended for Confirmation candidates. The excellent work done in the Sunday School at Greencourt by Mrs. Mielicke and her faithful helpers seems at last to be bearing fruit after year's of indifference and discouragement. Prayer and perseverance have tremendous power!

Rural Deanery of Wainwright

ST. THOMAS, WAINWRIGHT

St. Thomas, Wainwright, is indeed away to a good start for the season's work. On October 3rd the Harvest Thanksgiving services were held, the church being very prettily decorated with fruits, flowers, vegetables, grains, and vines donated by the members of the congregation. Many thanks to both donors and workers. Holy Communion and address at 11 a.m., and Evensong at 7.30 p.m., were well attended in spite of the unpleasant weather.

On 4th October the A.Y.P.A. held a social evening at the home of Mr. and Mrs. Lissimore with Rev. and Mrs. Rickard as guests of honour. Games and contests held during the evening were enjoyed by all.

On 18th October the A.Y.P.A. met at the home of Mrs. Washburn when the following officers were elected for the coming season: Mr. E. B. Smith, President; Mr. Garth Mills, Vice-President; Miss D. Rutherford, Secretary, and Miss Irene Lissimore, Treasurer. Conveners for the various phases of their work were also appointed.

The ladies of the congregation met in the church on 6th October for a service of intercession, after which they gathered at the Vicarage where Mr. Rickard gave an outline of the work of the W.A. It was decided to re-organize this group and the following officers were elected. President, Mrs. Adams; Vice-President, Mrs. Taylor; Secretary-Treasurer, Mrs. Forryan; Little Helpers' Secretary, Mrs. Milner; Dorcas Secretary, Mrs. Greer; Educational Secretary, Mrs. Horn. Sixteen members were admitted to the W.A. at the evening service on 17th October.

At the morning service on Children's Day the Sunday School met with their parents and teachers. The lessons were read by Jack Milner and Washburn Laird. The offering was taken by Addie Coleman and Lionel McLeod. At this service the service the infant son of Mr. and Mrs. F. Minter was baptized, Robert John.

The Little Helpers held their annual Rally in the church on Saturday, October 9th, when the Mite boxes were presented. After the service lunch was served in the Vicarage for the children and their parents.

HOLY TRINITY, TOFIELD

The W.A. met at the home of Mrs. D. G. McCarthy on Thursday, October 7th, at 2.30 p.m. This meeting took the form of a Bazaar "Shower," each member donating a stamped article for the work stall. Quite a nice number of donations were received. It was arranged that the ladies

meet at the church the next day to decorate for the Harvest Thanksgiving Services to be held on Sunday, October 10th. The next meeting of the W.A. was planned for the home of the President, Mrs. H. Barden, on Thursday, November 4th, at 2.30 p.m.

Harvest Thanksgiving Services were held on Sunday, October 10th in Holy Trinity, Tofield, and at the various "points" throughout October, except at South Cooking Lake, where it was held early in September for the benefit of the cottagers. At the services in Tofield, the Choir sang Simper's "Magnificat" in C, and the Anthem "O Lord How Manifold." All the services were fairly well attended. Harvest Texts were St. Mark 4, 26-27 and Ps. 65, 9-12. The ladies are to be thanked for decorating the churches so tastefully. On Saturday the 16th a very successful "Harvest Home" Supper was held at the home of the Vicar and his wife.

A Mission was held in Holy Trinity from Tuesday to Thursday, October 12th to 14th. Rev. Fr. Serson, S.S.J.E., Bracebridge, conducted it. It was rather unfortunate that the first service clashed with one the British and Foreign Bible Society were holding in the United Church the same evening, but we learned of that Society's intention too late to make any change in our plan. However, all who had the pleasure of hearing Fr. Serson, say they were deeply impressed, and only wish that more had been present to share in that pleasure. The children attended very well indeed, and were entertained in more ways than the Spiritual by the Rev. Father.

The Junior W.A. held meetings at the church on Tuesday, October 5th, and again in Friday, October 22nd. All the Juniors attended the after school meetings during "Mission Week," when the Rev. Fr. Serson of Bracebridge addressed them.

ST. MARGARET'S, BATTLE HEIGHTS

The usual monthly meeting of the W.A. was held at the home of Mrs. Butler, with a full attendance of members, when arrangements were made getting our vegetables to town for the car being loaded for the dried-out areas.

A Whist Drive and Dance was held in the school on Friday, the 8th, which netted us a nice little sum, together with the Bazaar Work sold.

On Sunday morning we celebrated our Harvest Thanksgiving which was well attended.

HEATH and EDGERTON

The annual Chicken Supper, sponsored by St. Patrick's W.A., was held at the home of Mr. Jim Ford, Heath, on Friday, October 15th. As usual this event was well patronized and the ladies felt amply compensated for their strenuous work.

A united meeting of the Edgerton and Heath W.A.'s was held at the home of Mrs. P. S. Pawsey, October 7th.

Confirmation Classes have been started in various parts of the parish, but owing to distance apart it may be next year before Confirmation will be possible.

Holy Matrimony—September 24th, Harry Clifford Hughes and Doris Marjory Nelson.

October 16th, George Freeman Thomas and Rose Elizabeth Abbott.

Funeral—September 28th, Nathanael Eddleston, aged 70 years.

Holy Baptism—September 26th, Twin sons of Morton and Jean Herbert—Lee Maurice and Lyn Carl.

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